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# The Indo-Tibetan Buddhist consecration ritual for *stûpas*, images, books and temples

Bentor, Yael, Ph.D.

Indiana University, 1991

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# THE INDO-TIBETAN BUDDHIST CONSECRATION RITUAL FOR STUPAS, IMAGES, BOOKS AND TEMPLES

Yael Bentor

Submitted to the faculty of the Graduate School
in partial fulfillment of the requirements
for the degree
Doctor of Philosophy
in the Department of Uralic and Altaic Studies,
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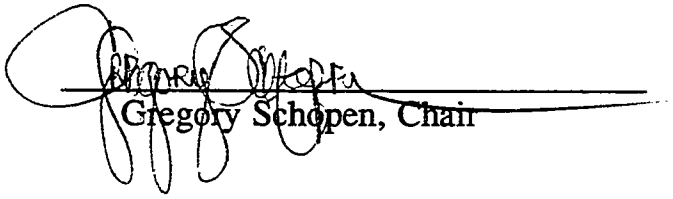
February 1991

Accepted by the Graduate Faculty, Indiana University, in partial fulfillment of the requirements of the degree of Doctor of Philosophy.



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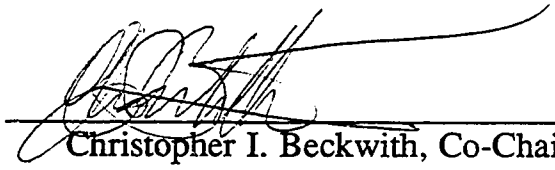

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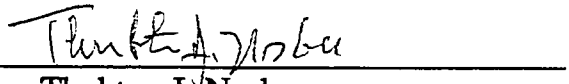

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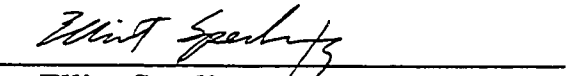

Elliot Sperling

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Dedicated to Mkhas-btsun-bzang-po Rin-po-che
and Dbu-mdzad Zur-pa Bstan-pa-dar-rgyas

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## Abstract

Even though ritual practices are one of the main preoccupations for the vast majority of Tibetan monks, they are to a large extent neglected by modern scholarship. This dissertation on the Indo-Tibetan consecration ritual (*rab-gnas*, *pratiṣṭhâ*) attempts to shed some light on consecration, not only as one important example of a Buddhist ritual, but also as the means of rendering religious objects, such as *stûpa*s and images, sacred. This study is based primarily on textual material, just as is the performance of the ritual itself. Still, since rituals are meant to be performed, this study would have been impossible without actually attending the ritual performances and discussing them with officiants.

The Indo-Tibetan consecration ritual is a special application of the tantric *sâdhana* practices, by which practitioners transform themselves into *lha*. The employment of a soteriological ritual performed by human beings for the transformation of an object raises certain difficulties which are discussed. The tantric process is the dominant, but not the only means of consecration. The consecration as it is known since the eleventh century is a composite of various consecration processes which seem to be rooted in different periods and views. Rather than being supplanted, these forms of consecration were integrated by the authors of the tantric manuals. Furthermore, the present-day elaborate consecration is typically performed within a matrix of five complete rituals, some of which form a frame for still others. This complex structure of frames within frames is analyzed.

Chapter 1 contains a brief general discussion of the Indo-Tibetan consecration ritual. Chapter 2 provides a context for each of the ritual episodes of which the consecration is comprised with special references to the annual re-consecration of Bodhanath Stûpa in Kathmandu by Dga'-ldan-chos-'phel-gling Monastery in 1988. Chapter 3 is a translation of the consecration manual by Khri-byang Blo-bzang-ye-shes-bstan-'dzin-rgya-mtsho (1901-1981) which was used for the same re-consecration of Bodhanath Stûpa. The appendix contains a bibliography of more than 200 Tibetan textual sources on consecration, a list of major consecration works or passages on consecration contained in the Tibetan Kanjur and a selected bibliography of sources on certain rituals closely related to consecration (*gzungs-'bul* and *argha cho-ga*).

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# INTRODUCTION

## Introduction.

Ritual texts constitute a significant part of nearly every Tibetan library whether this be a monastic library or a PL-480 collection of Tibetan works in the United States. Furthermore, the performance of rituals is the main task of the great majority of Tibetan monks. Western scholarship, however, has not yet adequately reflected this Tibetan preoccupation with rituals. The present study attempts to help fill this gap through a study of the Indo-Tibetan ritual for the consecration (*rab-gnas*, *pratiṣṭhâ*) of *stûpa*s, images and books. Not only are consecrations one of the rituals most frequently performed by reincarnate lamas and abbots, they also are the means by which religious objects are made sacred or holy.

At a very early stage of their studies in the monastery, every Tibetan novice concentrates on the memorization of the major ritual works of the tradition to which he belongs. They are assigned new ritual passages daily, which they are required to recite by heart at the end of the day.[1] All novices are present at every ritual performed in the assembly hall of the monastery by the entire monastic community. Gradually they learn how rituals are performed and begin to take an active part in them. A quite considerable number of monks do not undergo any other formal training in Buddhist ideas or practices. Training in rituals and engaging in their performances constitute their main course of study. During their youth, the novices also must spend a period in retreat for meditating on their *yi-dam* (*iṣṭa-devatâ*); this enables them to continue the practice of the *sâdhana* of that *lha*, as well as perform organized monastic rituals.[2]

Some monasteries also run a school for their own novices. In the monastery schools, the foundations of Buddhist doctrine, based primarily on the Abhidharma-koṣa and Mâdhyamika theories, are taught.[3] In 1988 there were more than two dozen active Tibetan monasteries in the Kathmandu Valley. However, only one educational institution (*bshad-grwa*) existed there in 1988; it was founded in the same year and was

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[1]This is based on observations in Dga'-ldan-chos-'phel-gling in Bodhanath, Nepal.

[2]See the discussion at the beginning of chapter 1.

[3]Some secular subjects, including English, Nepali or Hindi, and basic arithmetic are taught on a regular basis.

intended for monks belonging to the Rnying-ma-pa sect. Monks interested in pursuing further studies had to join one of the monastic colleges in India.[4] Even at these colleges of higher education, monks are constantly engaged in ritual performances. During all Tibetan holidays and auspicious or inauspicious days, organized monastic rituals are performed in the main assembly hall of every Tibetan monastery, monastic colleges included. Each of these monasteries performs additional rituals whenever there are special requests (which means at least several times each month), in which all monks participate. Graduation from a monastic college does not at all imply an end to ritual duties. The best among those who attain the *dge-bshes* degree go on to join one of the tantric colleges (Rgyud-stod or Rgyud-smad) where they not only study tantra, but also perform rituals. In fact, in the tantric colleges ritual assumes an even larger place in the everyday life of monks.

Thus, rituals are one of the major means by which the vast majority of Tibetan monks receive their first formal education. Even those who proceed to institutions of higher monastic studies do not abstain from performing rituals during and after their higher studies. This formal education through rituals and constant preoccupation with them undoubtedly have a significant influence on the perceptions of these monks with regard to their tradition. Therefore, the study of ritual texts and performances will shed light not only on the main preoccupation of the majority of monks, but also on their preconceptions.

Tibetan rituals have manifold goals which cannot be easily categorized. They range from the soteriological practices of *sâdhana*s, to mundane concerns with wealth, health and success. Yet there are certain themes which frequently come to the surface, for example, the complex and seemingly-paradoxical relationship between the performer and the *iha*. Firstly, there are ritual actions for worshipping Buddhas, Bodhisattvas, *yi-dam*s and so forth. Secondly, rituals include the transformation of the

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[4]These include the dialectics school (*mtshan-nyid grwa-tshang*) in McLeod Ganj; Sakya College near Rajpur; the central Bka'-brgyud-pa monastery at Rumtek, Sikkim; the college in the monastery of Pad-nor Rin-po-che in Byalakuppe; the colleges at the three main Dge-lugs-pa Monasteries in southern India (Dga'-ldan, 'Bras-spung and Se-ra); and the Tibetan Bonpo Monastic Centre at Dolanji, Himachal Pradesh.

practitioners into these very same *lha*. Thirdly, in other rituals the powers of the practitioner as a *lha* are employed for various ritual purposes.[5] Such themes may be found even in a single ritual. During a *sâdhana*, the practitioners make devotional offerings and praises to themselves as their *yi-dam*. This is only one example of a basic conception by which the dominant ritual is conceived to work. In addition to fundamentals of rituals, manuals have embedded in them various theories. Mâdhyamika doctrines are incorporated into rituals such as the mirror initiation, the offering of Suchness (*de-kho-na-nyid*), dissolution of the object of generation into Emptiness, etc.[6] Various theories on the act of making offerings to the Buddha and to images are found in verses accompanying such offerings. Buddhist legends are reflected in other passages. All these serve as primary sources for the monks' understandings of their own traditions, and so should be of primary concern to any scholar wishing to make general assessments of Tibetan monastic religiosity. Unfortunately, this has not been the case. The great majority of studies on Tibetan Buddhism focus on scholastic and philosophical aspects. Yet, the greatest Tibetan intellectuals today, as in the past, engage themselves not only in Buddhist philosophy, but in ritual performances as well. Eminent teachers of all Tibetan schools spend many days each year presiding over rituals. The great majority of works in the collected writings of these Tibetan teachers are devoted to rituals. Even though some of these ritual works may have been drafted by assistants, the fact that they are an indispensable part of the collected writings of nearly every lama points to their importance. If the tradition itself does not divide philosophy from ritual, there is no justification for the fact that ritual is often ignored by scholars of Tibetan Buddhism.

The present study is intended to form an introduction to one of the important Indo-Tibetan rituals, the consecration of *stûpa*s, images and books. It is hoped that in the near future other Tibetan rituals will be thoroughly studied so that a better view of this relatively neglected aspect of Tibetan Buddhism will emerge. So far, the most comprehensive study of Tibetan ritual was carried out by Beyer (1973). Setting out to study the

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[5]Cf. also Eckel 1985; Beyer 1973:64.

[6]These rituals are further discussed below.

rituals associated with Târâ, Beyer soon realized that these rituals do not exist in isolation from the larger Tibetan ritual complex. Through translations and paraphrases, he presents a variety of rituals related to Târâ which belong, for the most part, to the system of the lower *tantras*. Additionally, Beyer provides some insights into the process of generation (*bskyed-rim*) based on Tsong-kha-pa's Sngags-rim Chen-mo. Even eighteen years after its publication, this book remains the primary introduction to Tibetan rituals. However, Beyer's treatment of the cult of Târâ is based solely on the 'official' standpoint found in ritual manuals and expressed by experts. It lacks any historical dimension which could serve to reveal various layers in the rituals, thereby enhancing their interpretation and our understanding of their structures. As we will see below, various rituals, consecrations included, are of a distinctly composite nature. Further, Beyer does not provide any of the Tibetan texts that he relied on, neither did he supply the Tibetan for the terms he translates. Tibetan terms are found in the index only under their English translations. A detailed table of contents would have provided easier access to the wealth of information in this study.

The pioneer researcher of Tibetan rituals is Lessing (1942 and 1976) whose most significant contributions are to be found in the ethnographical data he collected in the first half of this century. His treatment of these rituals, given his 'observational' emphasis, is often superficial. More recently, a number of studies on ritual have appeared. Ellingson (1979a), who focuses on Buddhist ritual music, provides some valuable insights with regard to Tibetan rituals themselves. Blondeau (1990) and Blondeau & Karmay (1988) concentrate on 'popular' rituals of possibly Tibetan, rather than Indian, origins. Both Skorupski (1986) and Buffetrille (1987) have studied Tibetan marriage, a ritual that actively engages lay people, while Kvaerne (1985 & 1988) illuminates certain Bonpo rituals. Heller (1985) studied the *rkyal-'bud* ritual and Panglung (1985) the *tsha-gsur*. Kailash has devoted an issue to Himalayan death rituals (1982, no. 4). Snellgrove (1957) and Kohn (1988) have provided important investigations of some of the rituals of the Sherpas in Solo-Khumbu, Nepal, rituals which, for the most part, rely on the Tibetan Rnying-ma-pa tradition.[7]

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[7]Ortner (1978) studied Sherpa rituals from an anthropological point of view. Newari

As background to our previous remarks on the relative lack of interest paid to Tibetan rituals by modern scholarship, it is interesting to note that the greater part of the literature on the consecration ritual produced to date in languages other than Tibetan has been composed by Tibetans. Manen (1933) translated a short overview of the four main rituals performed for an image before, during and after its construction,[8] including consecration. This work, written for Manen by Gegan Lungtok Puntsok, describes in two pages the procedures of a brief consecration, the signs of its success and the reasons for worshipping images. Recently, Sharpa Tulku and Michael Perrott (1985) provided a general outline of the procedures for a consecration performed at the Narita Shinshoji Temple in Japan by His Holiness the Fourteenth Dalai Lama with the assistance of twelve monks from Rnam-rgyal Grwa-tshang Monastery. This summary, evidently based on the consecration manual called Dge-legs Char-'bebs by the First Panchen Lama, is presented as if it were a translation.[9] While the summary by Sharpa and Perrott seems to have been intended to serve as a practical description of a particular ritual, the overview of the consecration ritual by Panchen Ötrul Rinpoche (1987) provides many insightful comments. It should be noted, however, that the translator, whose name is not given, chose to paraphrase rather than directly translate the passages taken from the ritual manual. Panchen Ötrul's overview appears also to rely on the Dge-legs Char-'bebs, which is also the basis of the present work. In his book dedicated to Tibetan religious art, Dagyab Rin-po-che (1977:32-33) comments briefly on consecration. This work provides, as well, a very extensive bibliography of Tibetan works on the subject. Also, Thubten Legshay Gyatsho (1979), wrote on monastic customs, establishing temples and observing rituals, providing a concise but valuable essay on consecration, its pivotal ritual actions, other essential actions, and the reasons the texts provide for the necessity of this ritual. Gyalzur in

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rituals have recently become a focus of investigations. See, for example, Lewis (1989) and Locke (1987).

[8]See the beginning of Chapter 1.

[9]Also creating potential for confusion is the system of providing sub-headings. While a large number of different ritual acts are left under a single sub-heading, the sub-headings themselves refer only to the first of them.

collaboration with Verwey (1983) has written the most valuable study to date on the ritual of filling the receptacle with *dhâraṇî*s and relics, the most important pre-consecration ritual.[10]

To the best of my knowledge, there have been only three Western scholars who have, independently, written specifically about the consecration ritual. In his Tibetan Painted Scrolls, Tucci devotes a short section to consecration (1949:308-316). His discussion is again based on the Dge-legs Char-'bebs by the First Panchen Lama. However, in his discussion Tucci rearranged the sequence of the ritual actions so that those pertaining to the *lha* and its establishment within the receptacle precede those relating to purifications and bathing. There is absolutely no justification for such a rearrangement, although it might reflect Tucci's hierarchical views about these ritual actions since there is no other justification provided for listing them out of sequence as he does. Furthermore, Tucci misinterprets the relationship between the ritual of inserting relics and *dhâraṇî*s into a receptacle and the final consecration.[11]

Finally, A. David-Neel (1945) wrote on the consecration ritual mainly in order to justify its validity by demonstrating that it is, in fact, quite 'scientific', and not nearly so 'primitive' as it may seem. Although it is certainly dated, one should not forget that David-Neel was especially interested in communicating her own understandings to an audience that, she suspected, would not be especially receptive to them. Finally, there is also a dissertation on the consecration ritual in Solo-Khumbu by Schwalbe (1979), although he did not directly utilize any Tibeto-Burman language for his research.[12]

This review of the literature on Tibetan ritual and consecration indicates how little has been done on this subject. Moreover, the most crucial, but also elusive and problematic, aspect of the consecration remains very little understood.

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[10]Dagyab (1977:32-33) and Manen 1933 have also commented briefly on this ritual.

[11]See the section on pre-consecration rituals in Chapter 1.

[12]The Tibetan consecration is also briefly dealt with by Mumford (1989) who compares it with the 'shamanic' tradition of the Ghale-Gurung people in northern Nepal. Skorupski (1983a) shortly discusses consecrations of amulets. Klaus (1985:320) surveys some forms of consecrating objects of protection found in the Rin-chen Gter-mdzod.

It is by means of the consecration ritual that religious objects (such as *stûpa*s, images and books) are made sacred. The Tibetan tradition acknowledges that, in the *sûtra* systems, no consecration takes place.[13] The tantric tradition, however, recommends that a consecration should be performed. In actual practice, and in the vast majority of cases, it is considered improper for newly built Tibetan *stûpa*s and images to remain unconsecrated. Since the present-day consecration ritual is a composite of various systems, the transformation of a receptacle (*rten*)[14] into a sacred object takes place through more than one process. Yet the dominant aspect is the tantric one whereby the receptacle is transformed into an embodiment of the *ye-shes sems-dpa'* (*jñâna-sattva*).[15]

The tradition seems to be deliberately vague about the nature of the *ye-shes sems-dpa'* present in a receptacle. Usually the sets of terms used in relation to tantric practices are different from those employed in philosophical deliberations. While in the latter case there can be a thorough analysis of each element, many aspects of tantric practices are not treated in an analytical way. Any insight into the nature of the *ye-shes sems-dpa'* is assumed to be available only through demanding meditational practices. Even though the great majority of Tibetan monastic and lay people do not consider themselves capable of apprehending the exact nature of that which is embodied in a receptacle after consecration, they do possess some intuition that there is something sacred present there. Similar to written works and oral explanations of eminent teachers, ordinary people as well are not explicit about the nature of this presence. Some admit that they do not know. Yet, most Tibetan people act as if something

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[13]So far I know of only one instance of a consecration in the *sûtra* literature. This is the consecration of the *gaṇḍî* in the Gaṇḍî Sûtra, Toh. 298 (see Bentor, forthcoming 1). Among the passages indicating that no consecration is necessary for *stûpa*s, images or books to make them into receptacles of worship are Saddharma-puṇḍarîka II. 93, and the Aṣṭa-sâhaṣrikâ-prajñâ-pâramitâ 57 (Conze 1973/1975:105). These are alluded to, for example, by Panchen Lama I, p. 815.

[14]This word is used here as a general term for all objects for which consecrations are performed (see the beginning of Chapter 1).

[15]The word *ye-shes-pa* is occasionally used instead of *ye-shes sems-dpa'*. In actual usage, these two terms are identical.

is present in a consecrated receptacle, something which may bring blessings (*byin-rlabs*) and good fortune (*bkra-shis*).

The extent of the effects of this sacred presence is not everywhere uniform. A major *stûpa* such as Bodhanath in the Kathmandu Valley is considered more sacred than a private receptacle kept in the family home. This is due to the fact that Bodhanath stûpa has served as a major pilgrimage site for many generations of Tibetan people and due to the large number of rituals performed at that locality by innumerable high lamas. These activities serve to augment the sacred nature of the *stûpa*. It is equally true that when one of two identical receptacles is consecrated by a lama of higher esteem it would be considered superior. Thus, that which is present in a receptacle does not depend solely on the consecration ritual in and of itself. The powers of high lamas or of the devotion of generations of pilgrims are also considered to be transmitted into specific receptacles.

Even though most Tibetan works are not very explicit with regard to the nature of the *ye-shes sems-dpa'*, they do characterize it by apparently contradictory qualities. On the one hand the *ye-shes sems-dpa'* is said to be similar (*'dra*) to the visualized *dam-tshig sems-dpa'*. In the very fundamental tantric process, practitioners first visualize the *yi-dam*. Into this visualized *lha*, called the *dam-tshig sems-dpa'*, the *ye-shes sems-dpa'*, which is similar to it, is invited. The two are then fused into non-duality (*gnyis-su med-pa*). This process indicates that the *ye-shes sems-dpa'* resembles the *yi-dam* which is visualized with the help of its *thang-ka* or image. But on the other hand, the *ye-shes sems-dpa'* is described as pervading the entire universe down to the tiniest particle with its presence.[16] Therefore, the meditator should realize that the invited *ye-shes sems-dpa'* is more than the visualized *yi-dam*. When asked about the nature of the *ye-shes sems-dpa'* in terms of the various Bodies of the Buddha, most Tibetan lamas replied that it corresponds to the Dharma Body (*chos-sku, dharma-kâya*). Any use of concrete terms for the *ye-shes sems-dpa'* would collapse its transcendental, and therefore sacred, nature. A certain degree of mystery must be maintained with regard to the most fundamental objects of worship and reverence. While in the Christian church the question of transubstantiation became a central topic of dispute resulting in

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[16]See the section on consecrations and ultimate truth in Chapter 1.

well-defined positions on the matter, a similar process has not occurred in Indo-Tibetan Buddhism. By avoiding the question of the exact nature of that which is present in a consecrated receptacle, it is possible that a greater religious harmony has been also maintained.

In addition to the transformation of a receptacle into the embodiment of the *ye-shes sems-dpa'*, consecration manuals preserve additional notions about the process of consecration. A very common verse recited during the main part of the consecration invites the 'descending entity' to enter the receptacle as all the Buddhas entered the womb of Queen Mâyâ from Tuṣita heaven. This emulates the first of the deeds (*mdzad-pa*) of the Buddha which, according to Mahâyâna ideas, led to his emanation in the world as a human being. This kind of invitation clearly expresses the notion that the receptacle is an embodiment of the Form Body (*gzugs-sku, rûpa-kâya*), rather than the Dharma Body. Indeed, the great majority of explanations found in the consecration literature concerning the purpose of the consecration refer to consecrated receptacles as serving a role similar to the presence of the Buddha himself.[17] This places consecrated receptacles in an already-familiar category. It also provides the devotee with means for interaction with the sacred receptacles in conventional terms while keeping the ultimate terms in the background.

Another process of transformation included in most present-day consecrations is the infusion of the receptacle with the verse of interdependent origination (*ye dharmâ. . .*), which is also equated with the presence of the Buddha.[18] This is performed by scattering on the receptacle flowers and grain, themselves infused with this verse, said to subsume the Buddha's teaching. This method of consecration, associated with what is perhaps the first *dhâraṇî*,[19] seems to have belonged to a tradition which heavily relied on the use of *dhâraṇîs*. This tradition is sometimes considered to be located in an intermediate position between the *sûtra* and *tantra* systems, but, this question needs further investigation. In order to distinguish this method from the tantric method mentioned above,

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[17]See the discussion of the purpose of the consecration in Chapter 1.

[18]See the discussion on empowering the flowers in Chapter 2.

[19]On the verse of interdependent origination, see Boucher, forthcoming.

some Tibetan authors call it *sûtra*-style consecration.[20] Even though there is evidence that the verse of interdependent origination has been deposited in *stûpa*s since at least the seventh century,[21] the earliest testimony to the use of this verse in a final consecration of a receptacle known to me is found in Atiśa's work on making *tsha-tsha* (Toh. 3976=4488) which dates to the eleventh century.

Another process of consecration employed in the Tibetan consecrations is the well-known ritual of opening the eye. This ritual, known since some time around the beginning of the Common Era,[22] is performed in conjunction with consecrations in Buddhist and Hindu rituals throughout South and Southeast Asia. The opening of the eye, which is a non-tantric ritual, serves to transform the nature of the receptacle itself, rather than introducing a new presence within it.

Another non-tantric ritual incorporated into the present-day Tibetan consecration is the enthronement offerings (*mnga'-'bul*). As the first offering made to a receptacle, the enthronement offerings endorse it as a receptacle for offerings, similar to a royal enthronement which authorizes a king to rule.[23]

It is through all these different processes, rooted in different periods and views, that a receptacle is consecrated according to most Tibetan manuals. Even though the tantric process of establishing the *ye-shes sems-dpa'* in the receptacle was considered since at least the eleventh century to be the predominant one, the others have not been suppressed or supplanted. Unfortunately, however, except in the case of the ritual of the opening of the eye, there is no earlier external evidence for these various processes now incorporated into the Tibetan consecration ritual. Nearly the only source[24] for determining the different layers in the ritual are the Indo-

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[20]On this type of consecration, see Bentor, forthcoming 1.

[21]See the section on empowering the flowers in chapter 2.

[22]See the section of opening the eye in Chapter 2.

[23]See the section on the enthronement offerings in chapter 2.

[24]One of the few independent and early records of a consecration ritual was made in the seventh century by Hsüan Tsang (1885/1981:II, 147). According to Takeuchi Tsuguhito (Oral communication, Kyoto, August 1989), the term used by Hsüan Tsang is still in use for consecration in Japan at present. However, no details on that consecration are provided

Tibetan manuals themselves, available beginning from the eleventh century. Thus, even though we could classify these processes as 'non-tantric', associated with *dhâraṇî* rituals, 'tantric', and so forth, there is no outside evidence which could aid in establishing their actual diachronic relationships.

Owners of images or *stûpa*s who request a lama to perform a consecration, or who place them next to a major receptacle to have them consecrated together with it, are most likely neither aware of the various layers of the ritual, nor of their specific implications. Yet, they know intuitively that some transformation has taken place in their receptacles, making them holier than they were before, that there is something in them capable of bestowing blessings. If a foreign researcher approaches them with a request to define the exact nature of the new presence in the receptacles, they will send the researcher to a lama for explanations. Usually, at least until that moment of the foreigner's question, no need to analyze the consecration ever occurred to them.

Another term which is closely related to *ye-shes sems-dpa'*, is *lha*[25]. *Lha,* which is also used for translating the Sanskrit word *deva*, has manifold meanings. It means various deities of Indian origin, such as Brahma (Tshangs-pa), and others of probable Tibetan origin. It also may be used to refer to protectors such as Dpal-ldan Lha-mo (Śrîdevî). *Lha* also refers to one among the six realms of beings (*'gro-ba rigs drug*), to kings and sometimes even to recently deceased persons. More important for the present work are the meanings of *lha* which refer to Buddhas, Bodhisattvas and *yi-dam*. Here are included those which are invited to be present in the receptacle through the consecration ritual. Indeed, *lha* is also used as a synonym for *ye-shes sems-dpa'*. For example, the phrase *ye-shes sems-dpa' spyan-drangs* (invitation of the *ye-shes sems-dpa'*) is used in the tantric literature alternatively with *lha spyan-drangs* (invitation of the *lha*).

In addition to the various processes of transformation which render

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in the narrative of Hsüan Tsang.

[25]For one aspect of the concept of *lha* in Tibetan Buddhism see Tsong-kha-pa 1977 & 1981 etc. This theoretical view of *lha* does not, however, eliminate the coexisting notion of the actual divine nature of a *lha*.

the receptacle sacred, the consecration ritual includes certain auxiliary rituals, such as fire offerings (*sbyin-sreg*, *homa*), and subordinate ritual acts, such as offerings of water to invited *lha*, or a request for forbearance for any excess or omission which might have occurred during the performance of the ritual (*bzod-gsol*). While the fire offering ritual performed during the consecration ultimately originated in the Vedic ritual, it has undergone various adjustments to Buddhist and tantric frameworks. On the other hand, it seems that for other rituals such as offering water to invited *lha* or requesting forbearance for mistakes, no adjustment was deemed necessary. This group of rituals are, then, performed in a similar manner by both Vedic/Hindu and Buddhist performers. While a full comparison of these ritual systems is beyond the scope of the present work, I have tried whenever possible to point out the many similarities between them. I believe that a complete understanding of the history and nature of the Indo-Tibetan Buddhist ritual system will not be possible without taking the Vedic/Hindu counterparts into account.

R. Grimes, in his 1985 critique of the literature on ritual studies, writes as follows:

> Some lacunae in scholarly attention to ritual are obvious. I found very little on such universal ritual activities as consecration, enshrinement and procession. Histories of ritual systems are rare...

Perhaps the reason for the absence of studies on consecration in the social science literature that is the basis for Grimes' survey results from the fact that consecration does not fall under any of the classical social science definitions for rites of passage, life cycle rituals, or calendrical rituals. Consecrations are in fact, if I may call them so, 'rites of passage' for objects rather than people. The tantric ritual of consecration for *stûpa*s, images and books is a special application of the *sâdhana* ritual by which practitioners transform themselves into *lha*. It also involves the conferral of initiation on the *lha* invited into the receptacle in a manner very similar to the initiation of a disciple. This will be further discussed below. Here I would like only to emphasize that the Indo-Tibetan consecration ritual

consists of a certain adaptation of a specific rite of passage meant for persons.

As for the rarity of histories of ritual systems, that may result not only from the absence of historical interest which once characterized social scientists -- and they have been the primary investigators of rituals so far -- but also from a lack of data. For historical studies, dated ritual manuals and testimonies for actual performances are necessary. From this point of view the vast Indo-Tibetan ritual literature is particularly valuable. Although spanning more than a millennium, much of it is datable, providing a rare opportunity for investigating a ritual in its diachronic dimensions.

Chapter 3 of the present work is a translation of a Tibetan consecration manual, which is most commonly used at present. It was composed by Khri-byang Rin-po-che, the Junior Tutor of His Holiness the Fourteenth Dalai Lama. In composing this manual, as in any other Tibetan ritual work, the author assumes that the user is not only familiar with both ritual theories and fine details, but also has memorized a considerable number of common ritual pronouncements. Furthermore, a ritual such as consecration in its elaborate form exists as part of a ritual complex of, usually, five complete rituals, some of which function as a frame in which the others are performed. In my translation I have tried to supply some of these elements which are taken for granted by experienced ritual performers. For this purpose I have supplied headings which help to clarify the structure of the ritual, and identify to which of the main rituals each of the individual ritual actions belongs. Also, some of the technical ritual terms are explained in the notes. Further, all incomplete ritual passages are located in other manuals in which they are supplied in full. The shorter partial recitations are completed and their text provided in the notes. References are also made to available translations in Western languages of both incomplete and complete passages which occur in the consecration manual.

Chapter 2 is intended to provide a context for the consecration ritual as a whole, and for each of its individual components. It focuses on the performance of the consecration of Bodhanath Stûpa in the Kathmandu Valley by Dga'-ldan-chos-'phel-gling Monastery in 1988 according to the

manual translated in chapter 3. Chapter 2 opens with an overview of the performance of Tibetan rituals in general and organized monastic ritual in particular, then some discussion about the monastery that was the setting for the ritual performance, and some introductory remarks on the ritual manual used. Then each ritual action is analyzed in the original order.

Chapter 1 deals with more general questions relative to the Indo-Tibetan consecration ritual, including its place within the series of rituals performed for images and *stûpa*s, the relation between consecration and other Tibetan tantric rituals, the essence of the consecration and theoreticians' views of it. Further, the purpose of the consecration, its literature, performers, objects to be consecrated, and so forth, are examined.

For a study of a ritual, which is at least in part based on a textual tradition spanning more than a thousand years, a thorough textual analysis must be presumed. Further, organized monastic rituals are based primarily on textual material. At the same time, rituals are meant to be performed. Thus a philological approach cannot by itself pretend to represent a ritual within a larger range of religious ideas and practices. On the other hand, without being first familiarized with the texts used, it would be nearly impossible to follow the elaborate ritual steps and procedures of the performance itself. Therefore a diachronic study of Tibetan consecration texts is combined here with observations of performances and interviews with performers and religious experts.

The observational research was carried out in the Kathmandu Valley of Nepal in 1987-1989. The wide-spread construction of new Tibetan monasteries there resulted in the performance of a number of consecrations and re-consecrations during that period, by members of four Tibetan sects. Without this opportunity to attend ritual performances and discuss them with both religious experts and officiants this study would not have been possible.

* * *

I would like to make a few remarks contrasting Tibetan rituals as I have studied and experienced them with certain statements on ritual found

in the literature on Indian (primarily Hindu) rituals. The performance of Tibetan rituals is thought by some to be secretive and closed to outsiders. Likewise, Marglin reports on a Hindu ritual, the Syâmâ Pûja Bidhi performed in Jagannâtha Temple in Puri:

> When performed in the temple, it takes place at night, when the temple is closed and its gates sealed . . . The summary of the ritual to follow is based on Trinayana's manuscript.[26]
>
> It is also rumored in Puri that there is a secret underground chamber located beneath the inner sanctum of the main temple.[27]

But while these kinds of remarks might be true of the Indian rituals reported, there is little justification for such 'rumors' in regard to much of Tibetan organized monastic rituals. Even though the consecration rituals performed by Tibetans in the Kathmandu Valley are tantric rituals which belong to the Highest Yoga Tantra (*rnal-'byor bla-med, anuttara-yoga-tantra*), they are performed in the main temple of the monastery during the daylight hours. The public is not only allowed but invited to attend.

This attitude toward the public is also reflected in the structure of Tibetan temples as compared with the Hindu and Newari temples of the Nepal valley. While in the latter instances rituals are often performed in inner chambers, concealed from view, and while the public at large is not invited, Tibetan temples are usually large undivided structures containing an inner circumambulation path for the public which flows in and out during all major rituals. During some rituals such as initiations, the recitation of scriptures (*lung*), or fasts (*smyung-gnas*), the public, in fact, remains through the entire performance inside the temple.[28] Not only was I allowed entrance to all rituals I wished to attend, I usually was offered a seat and given permission to take photographs and make recordings.

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[26]1985:218.

[27]*Ibid.* 328 n. 4.

[28]In many cases the audience overflows the capacity of the temple, forcing many people to sit outside.

Further, I could always observe the preparations for the performance and discuss the ritual with officiants both before and following the ritual. Most monks delighted in my interest in a subject to which they have devoted a significant part of their lives. Tibetan monastic rituals are, in general, not nearly so 'secret' as they are often imagined to be. On the contrary, they are very public events.

My experience with regard to ritual manuals is also different from that found in some accounts in the literature. For example, Witzel, who studied the coronation ritual in Nepal, relates the following incident:

> While working for the NGMPP [Nepal-German Manuscript Preservation Project] at the National Archives, I once entered Mr. Parajuli's office a few months before the coronation of King Birendra, and found him and other Pandits of the Archives busy with correcting a handwritten modern "copy book" (such as used in schools) which contained, as I noticed from certain of its mantras, the Râjyâbhiṣeka rituals. Of course, the Pandits did not want me to look at the text...[29]

Not once was my request to borrow a ritual manual refused. When I asked the abbot of Dga'-ldan-chos-'phel-gling, Thubten Norbu, if I could see the ritual manual which was to be used during the consecration for propitiation of the protectors (*bskang-gso*)--one of the most esoteric of Tibetan rituals--he replied that all the copies in the monastery were very old and worn out. Obviously, I took this as disapproval. However, a short time afterward, after returning from a trip to India, the abbot handed me a new copy of the propitiation manual that he had just acquired for me there. During my stay in Nepal I was able to photocopy every manual used for the consecrations and *dhâraṇî* offerings (*gzungs-'bul*) I observed.

My experiences interviewing officiants was quite similar, and again contrasts with what is reported for India. Marglin says about the *devadasis* who participated in the Syâmâ Pûja Bidhi already mentioned,

> The Devadasis denied any knowledge of a *Śakta* interpretation of their ritual or the existence of a secret ritual. Trinayana insisted that they knew this tradition but were not

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[29]1987:431-432, n. 19.

> divulging any of it since it is secret and by doing so they might attract the anger of the goddess upon themselves.[30]

With the growing interest in Tibetan religion in the West, more and more 'secret' initiations and teachings are becoming available.[31] Kohn, who studied the Mani Rimdu ritual in Solo-Khumbu, observed a similar relaxation of secrecy and cites some of the justifications provided by Tibetan lamas for entrusting to him the secrets of the ritual.[32] My experience has been very similar to Kohn's. The logic here seems to be that since my work would in any case contribute to the understanding of Tibetan rituals in the world, it would be better if this contribution would be as accurate as possible. In certain cases when I hesitated to enquire about a possibly 'secret' topic, my informants would bring it up themselves.

Other studies have offered comments on the proficiency of the ritual officiants. Fuller notes in regard to the performances of Hindu initiation rituals in Madurai, "The priests themselves have no grasp of the structure of the initiation rituals and little cognizance of their intended purpose."[33] In my experience it is true that some monks in various monasteries in the Kathmandu Valley were ignorant of the ritual they were performing. However, others, especially those who held a ritual role, such as abbots or chant leaders in major performances, possessed a knowledge and understanding of their rituals that would, in depth and detail, put the most expert researcher to shame.

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[30] 1985:217.

[31] As a sample of books on esoteric Tibetan practices published recently, see The Dalai Lama XIV 1985, and Geshe Kelsang Gyatso 1982.

[32] 1988:xvi-xvii.

[33] 1985:105.

# CHAPTER ONE

## Introduction.

Those objects which receive consecrations are the most revered Buddhist objects of devotion, and are considered to be receptacles of the Body, Speech and Mind of the Buddha. The receptacles of the Buddha's Body are images and *thang-kas*; the receptacles of the Buddha's Speech are books and *dhâraṇîs* (sacred formulae); and the receptacles of the Buddha's Mind are *stûpas* and *tsha-tshas*.[1] Here the word "receptacle" (*rten*) will be used, as the most general term, for all of these sacred objects. Tibetan temples usually contain examples of all three categories of receptacles. The major receptacle in most temples is a single image (or triad of images) which holds the central position in the front of the temple, directly facing the main entrance. Yet, in a few cases, such as the new monastery for Bdud-'joms Rin-po-che in the Kathmandu Valley, the central object is a *stûpa* for that deceased lama. Usually, when an abbot or hierarch passes away after the completion of a monastery, a *stûpa* for him is erected inside and/or outside the main temple. Similarly minor images may also be constructed. Flanking the images and *stûpas*, or in front of them, a large number of temples have a complete set of the Kanjur and/or the Rnying-ma Rgyud 'Bum, depending on their sectarian affiliation. Laypeople usually try to have at least some representation of each of the three types of receptacles on the family altar as well.

While images and *stûpas* are well established as Buddhist objects of worship in Western writings, the fact that books are also subject to similar devotion is little recognized in spite of Schopen's continuous efforts to draw attention to this.[2] The general Tibetan attitude toward books is quite evident when observing Tibetan visitors to the Library of Tibetan Works and Archives in Gangchen Kyishong (Himachal Pradesh). Few of them open a book. Instead, having circumambulated the library, they proceed inside to bow down to the Tibetan books housed within. Their visit is, then, not a scholarly sojourn but a pilgrimage. Similarly, the volumes of the Kanjur housed in temples are very seldom read, but continuously worshipped. Even when the Kanjur is read in a temple in a *dag-sgrog* or

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[1] See Tucci, 1932/1988.

[2] 1975, 1982.

*lung* ritual, the purpose is not study (although some understand the *lung* to be a 'permission' for later study) but rather the accumulation of merit, the blessings of 'just hearing', purification and so forth. Further, images and *stûpa*s do contain not only physical relics of the Buddha or deceased lamas, but also books and *dhâraṇî*s (see below). The trifold classification of receptacles of Body, Speech and Mind gives to books 'sacred' status equal with *stûpa*s and images, and this is not only out of considerations of symmetry. It corresponds to actual devotional practice.

A number of rituals accompany the construction of a Tibetan receptacle. These open, prior to the beginning of the actual construction, with a ground-ritual (*sa-chog*) for procuring and blessing the site.[3] During the construction, the ritual of depositing the relics or *dhâraṇî*s is performed (*gzung-gzhug* or *gzung-'bul*).[4] Only upon the completion of the receptacle does the consecration ritual (*rab-gnas, pratiṣṭhâ*) *per se* take place. Consecration may by repeated on an annual basis or upon the visit of a high lama who is often requested to reconsecrate existing receptacles. When a receptacle requires considerable restoration a ritual called *argha*[5] is performed in which the *lha* that was invited to abide in the receptacle through the consecration ritual is requested to reside temporarily in a specially prepared mirror for the duration of the restoration.[6]

## Tantric rituals and consecration.

The complex system of tantric rituals does not yield to a simple classification scheme.[7] Generally speaking, one can distinguish between rituals performed for ones own sake and ritual performed for the sake of others. Obviously, soteriological practices are aimed not only at one's own

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[3]Gyatsho 1979; Mkhas-grub Rje 1968:278-285.

[4]See Dagyab 1977; Gyalzur 1983; Kalsang 1969; and Manen 1933; for additional references see the section on pre-consecration rituals below.

[5]This *argha* ritual should not to be confused with the offering of *argha* water (*mchod-yon* or *yon-chab*), the first water offered to an invited *lha*.

[6]Gyatsho 1979, Manen 1933.

[7]Beyer's classification of tantric rituals (1973:245-258) is over-simplified.

liberation but, following the Bodhisattva Path, at the Enlightenment of all sentient beings, and rituals performed for others carry benefits for the performer as well. Still, for our purposes it is convenient to distinguish between soteriological practices and rituals performed for the mundane or supramundane purposes of others. While soteriological practices are usually performed in seclusion, organized monastic rituals performed in the assembly hall of a monastery or in the patron's home are usually performed for the sake of others, whether this be the specific patron and the patron's family or all sentient beings.

Both soteriological practices and rituals performed for the sake of others share a common prerequisite, the completion of the approaching and achieving practice (*bsnyen-sgrub*, *seva-sâdhana*) of a *yi-dam* (*iṣṭa-devatâ*). Having mastered this practice and perfected the three types of generations (*bskyed-pa*, *utpatti*) -- generation of oneself as a *lha* (*deva*) and taking on the pride (*nga-rgyal*) of that *lha* (*bdag-bskyed*), generation of a *lha* in front of oneself (*mdun-bskyed*), and generation of a *lha* in a vase (*bum-bskyed*)[8] -- one can then apply one's powers to the generation of a receptacle as a *lha* (*rten-bskyed*), which is the basis of the consecration ritual. Through the performance of the *bsnyen-sgrub* practice for a certain *lha*, one gains the powers required for performing rituals related to that *lha*. According to the system of the Highest Yoga Tantra (*bla-med rnal-'byor*, *anuttara-yoga-tantra*), which prevail in the Tibetan tradition, having completed the generation process (*bskyed-rim*), one proceeds to practice the perfection process (*rdzogs-rim*). However, for the performance of most organized monastic rituals including consecration, the generation process is deemed sufficient.

The Tibetan term for the prerequisite for performing rituals is *bsnyen-sgrub las gsum*.[9] Having completed the approaching (*bsnyen-pa*) and achieving (*sgrub-pa*) practices, one is qualified to perform rituals (*las*). Thus, the performance of rituals for the sake of others is contingent upon the completion of the first stage of the soteriological practice.

There are a number of criteria for ascertaining the successful completion of the approaching and achieving practice: by being in retreat

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[8]Cf. Beyer 1973, Mkhas-grub Rje 1968, *vide sub* index.

[9]Mkhas-btsun-bzang-po Rin-po-che, Bloomington 1986; translated by J. Hopkins.

for a certain time (*las-kyi bsnyen-pa*), by reciting mantras a certain number of times (*grangs-kyi bsnyen-pa*), and through the appearance of certain signs (*mtshan-ma'i bsnyen-pa*).[10] While the appearance of signs is considered to be the superior indication, in our degenerate times usually the former two suffice to determine the completion of the approaching and achieving practice.

**Tibetan definitions of the consecration ritual.**

In order to demonstrate that members of different Tibetan sects share a similar notion of the consecration ritual, definitions of the consecration by authors belonging to four major sects are presented here. In one of the most important explanatory works, Sde-srid Sangs-rgyas-rgya-mtsho (1635-1705) defines consecration as follows.

> As for the essential aspect of the consecration ritual in general, it is a special ritual of virtue and auspiciousness in which the receptacle of the *dam-tshig sems-dpa'* (*samaya-sattva*) is transformed into the great blessing of the Buddha and the *ye-shes sems-dpa'* (*jñâna-sattva*) is invited to abide [in it] together with a complete set of ancillaries.[11]

This definition seems to be the basis for later definitions such as the one by the twentieth century Bhutanese Brag-phug Dge-bshes Dge-'dun-rin-chen (1926- ) who explains consecration in the following terms:

> As for the characteristics that set this ritual apart from others, it is a ritual in which the *ye-shes sems-dpa'* are requested to abide in the receptacles of the *dam-tshig sems-dpa'* together with ancillary [rituals].[12]

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[10]Mkhas-btsun-bzang-po Rin-po-che, *ibid.* Some add a fourth criterion "by accomplishing the gross level of the generation stage practices." Rigzin 1986:143.

[11]*Spyir rab-tu gnas-pa'i ngo-bo ni dam-tshig sems-dpa'i rten de las sangs-rgyas-kyi che-ba'i byin-rlabs brdzus-te ye-shes sems-dpa' bzhugs-su gsol-ba'i dge-shis-kyi cho-ga yan-lag rdzogs-pa'i khyad-par-can-du gyur-ba-ste.* p. 151.1.

[12]*Dam-tshig sems-dpa'i rten 'di-rnams la/ ye-shes sems-dpa' bzhugs-su gsol-ba'i cho-ga yan-lag dang bcas-pa khyad-par-du gyur-pa'i mtshan-nyid-can-no/* p. 256.2-3.

Padma-'phrin-las (1641-1717), a contemporary of Sangs-rgyas-rgya-mtsho and the author of another important explanatory work on consecration, defines consecration as,

> With a pure concentration (*samâdhi*) invite the mandala of *ye-shes* from the realm (*dhâtu*) to the receptacle which appears as a conventional reflected image, by the union of the *ye-shes sems-dpa'* with the *dam-tshig sems-dpa'* that receptacle is weli established (consecrated) as the nature (*ngo-bo*) of *ye-shes*.[13]

The Sa-skya-pa scholar Rmor-chen Kun-dga'-lhun-grub (1654?-1726?) says:

> The absorption of the *ye-shes sems-dpa'* into the *dam-tshig sems-dpa' lha* as a sesame seed is designated as consecration.[14]

(The *ye-shes sems-dpa'* pervades the *dam-tshig sems-dpa'* as the sesame oil pervades its seed. The hard seed does not seem to contain the liquid). Finally, an early definition given by Atiśa (982-1054) might be cited:

> Consecration is purifying and generating the *dam-tshig sems-dpa'* with the purpose that the *ye-shes sems-dpa'* would abide there for a long time.[15]

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[13]*Kun-rdzob gzugs-brnyan-du snang-ba'i rten de la ting-nge-'dzin rnam-par dag-pas dbyings nas ye-shes-kyi dkyil-'khor spyan-drangs-te dam-tshig-pa dang ye-shes-pa mtshams-sbyar-te rten de ye-shes-kyi ngo-bor rab-tu gnas-par byed-pa'o.* p. 15.3-4.

[14]*Lha dam-tshig-pa la ye-shes-pa til-gyi gong-bu lta-bur bstim-pa la rab-gnas-kyi tha-snyad mdzad-pas na/* Work 2, pp. 536.5-537.1.

[15]*Dam-tshig sems-dpa' sbyangs bskyed la/ ye-shes sems-dpa' yun ring-du/ gnas-pa'i phyir ni rab-tu gnas/* Toh. 2496, p. 510.6. Similar definitions may be found also in the following works. Gung-thang-pa, work 2, p. 101; 'Jam-dbyangs-bzhad-pa I, work 3, p. 673.2-3; Rmor-chen, work 2, p. 536.5; Brag-phug Dge-bshes, commentary on the Hevajra Tantra (see the bibliography of Tibetan works) p. 343; Kun-dga'-snying-po, commentary on the Hevajra Tantra p. 47.1.6-2.1; Bsod-nams-rgyal-mtshan, commentary

According to these examples of Tibetan definitions for consecration the essence of the consecration is the generation of the receptacle as the *dam-tshig sems-dpa'* and the absorption of the *ye-shes sems-dpa'* therein together with a set of ancillary rituals. Thus, the mode of transformation which renders the receptacle sacred is none other than the principle tantric ritual, which is variously applied according to the specific circumstances of each particular kind of ritual.

## Etymologies of the word 'consecration'.

Examining the etymology of the word 'consecration' might further clarify its meaning. The term which I translate here as 'consecration' is *rab-gnas* or *rab-tu gnas-pa* in Tibetan and *pratiṣṭhâ* in Sanskrit. According to Monier-Williams' dictionary the word *pratiṣṭhâ* is derived from *prati* - 'towards, near to; against, in opposition to; back, again, in return; down upon, upon, on'[16] and *sthâ* - 'to stand, stand firmly, station one's self, stand upon, get upon, take up a position on'.[17] The basic meaning of *pratiṣṭhâ* is 'standing still, resting, remaining, steadfastness, stability, perseverance'.[18] The numerous occurrences of the term *pratiṣṭhâ* in Sanskrit literature have been intensively studied by the great Indologist Jan Gonda, who also provides examples for the occurrence of this word in the sense of 'consecration' and with the meanings. "...to place a definite power in an object, to endow an object with divine faculties etc."[19]

Tibetan explanatory works on consecration most often provide an etymological analysis of the word *pratiṣṭhâ*. Gter-bdag-gling-pa (1646-1714) explains the morphemes of *supratiṣṭhâ* as follows:

> *Su* is 'very' (*rab*), *prati* is 'separately' (*so-so*) [and] *sthâ* is 'to abide' (*gnas-pa*). Therefore it is suitable to convey [the meaning] also as 'the abiding as the embodiment of each

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on the Hevajra Tantra p. 412.1-2.

[16]MW p. 661b.

[17]*ibid.* p. 1262b.

[18]*ibid.* p. 671b.

[19]Gonda 1954/1975:371.

receptacle.'[20]

Gter-bdag-gling-pa explains the morpheme *prati* as *so-so* (on analogy with the well known example of rendering *pratimokṣa* as *so-so thar-pa*). Hence, according to his explanation, the abiding of the *ye-shes sems-dpa'* is distributed among various receptacles. This is similar to Hindu explanations of images as various embodiments of individual Hindu deities.[21]

None of the other Tibetan etymological explanations I could find break the word *(su)pratiṣṭhâ* into its grammatical morphemes. Sde-srid Sangs-rgyas-rgya-mtsho says,

> In rendering the word *pratiṣṭhâ-vidhi* according to a [Sanskrit-Tibetan] glossary (*sgra-las*), *pra* in approximate translation is a particle expressing 'excelling' (*lhag-pa*) or 'foremost' (*rab*); *tiṣṭhâ* has the meaning of firm or abiding for a long time; and *vidhi* is the ritual method of performance. Thus, it is called 'ritual of abiding' (*rab-gnas-kyi cho-ga*)... In short, by the descent of the blessings of the *ye-shes sems-dpa'* nature [the receptacle] is transformed into that which has a supreme nature and remains for a long time to sustain the merit of the trainee (*gdul-bya*). [Therefore it is called] *rab-gnas*. It is called *cho-ga* since it actually brings about the accomplishments of virtue and auspiciousness.[22]

This is based partly on the etymology provided by the Indian master Nag-po-pa in his consecration work included in the Tibetan Tanjur.

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[20]*Su rab pra-ti so-so ṣṭhâ gnas-pa-ste rten so-so'i bdag-nyid-du gnas-pa la'ang bgrang-du rung-ngo/* work 2, p. 6. This explanation is found also in Sde-srid Sangs-rgyas-rgya-mtsho, p. 151.4.

[21]Eck 35.

[22]*Pra-ti-ṣṭha bi-dhi-zhes-pa'i sgra las drangs tshe pra ni nye-bsgyur-te lhag-par ston-pa'i tshig-phrad dam rab ces dang/ ti-ṣṭha ni brtan-pa'am yun-ring-du gnas-pa'i don dang/ bo-dhi [bi-dhi] ni bya-ba'i cho-ga-ste rab-gnas-kyi cho-ga-zhes grags-shing... Mdor na rang-bzhin ye-shes-kyi byin phab-pas rang-bzhin mchog-tu gyur-pa dang/ gdul-bya'i bsod-nams-kyi nyer-'tshor yun-du gnas-pa'i rab-gnas dang/ de lta-bu'i dge-zhing shis-pa'i dngos-par bsgrub-par byed-pa la chog-ga-zhes bya-ste/* p. 151.2-5.

Because it is 'transformed into that which is supreme' and 'long lasting' it is called *rab-gnas*. Among these, [by] 'transformed into that which is supreme' is [meant] accomplishing it as the embodiment of the *ye-shes sems-dpa'*, and [by] 'long lasting' is [meant] abiding as long as *saṃsâra* lasts.[23]

This is perhaps also the basis for the following etymological analyses. Brag-phug Dge-bshes explains.

As for the etymological analysis, because [by] it the receptacles are accomplished as the best and superior to other objects (*chos-can*), it is *rab*, and because it is a ritual which makes the [*ye-shes sems-dpa'*] abide for a [long] time it is call *rab-gnas*.[24]

Gter-bdag-gling-pa says:

According to the glossaries, *supratiṣṭhâ-vidhi* is a ritual for accomplishing well and causing to remain for a long time. Because the receptacle is 'accomplished' as the very essence of the *ye-shes sems-dpa'*, it is 'well'; and because it is made to remain as long as *saṃsâra* lasts, it is 'a long time'. In addition to these two, because it is connected with summoning and infusing the *ye-shes sems-dpa'* as well as with its abiding in the receptacle, it is called *rab-gnas-kyi cho-ga* [the ritual of consecration].[25]

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[23]*Mchog-tu gyur-pa dang/ yun ring-bas rab-gnas-shes bya-ste/ de la mchog-tu gyur-pa ni ye-shes sems-dpa'i bdag nyid-du bsgrub-pa la bya la/ yun ring-ba ni 'khor-ba ji-srid-du bzhugs-pa la bya'o/* Toh. 1822, p. 523.6-7.

[24]*Nges-tshig ni/ chos-can gzhan las rten-rnams rab dang mchog-tu bsgrub-pas na rab dang/ de yun-du gnas-par byed-pa'i cho-ga yin-pa'i na rab-gnas-zhes brjod-do/* p. 256.2-3.

[25]*Supratiṣṭhâ bi-dhi-zhes-pa'i sgra las bzang-por sgrub-pa dang/ yun-ring-du gnas-par byed-pa'i cho-ga-ste/ rten ye-shes sems-dpa'i ngo-bo nyid-du bsgrubs-pas bzang-po dang/ 'khor-ba ji-srid-du gnas-par byed-pas yun ring-ba'o/ de gnyis kyang ye-shes-pa dgug gzhugs dang rten bzhug dang 'brel-ba'i phyir rab-gnas-kyi cho-ga-zhes bya-ste/* Work 2, p. 5-6.

Rather than providing grammatical insights, these explanations elucidate the interpretation of the term 'consecration ritual' (*rab-gnas cho-ga*). Two main points are made here. Through this ritual the receptacle is accomplished as the embodiment of the *ye-shes sems-dpa'*, and it remains so for a long time. As long as *saṃsâra* lasts the receptacle will continue to be the embodiment of the invited *lha*.

One of the basic meanings of the word *pratiṣṭhâ* is 'to establish'.[26] Especially in its causative form, *pratiṣṭhâpayati*, this verb is often used with regard to establishing or setting up images.[27] In the case of consecration, however, this verb does not refer to the receptacle, but to the *lha* which is established in the receptacle. In this case it is not the installation of an image but rather of a *lha* therein. A very common expression in the consecration literature is *rab-tu gnas-bya'i lha* -- *'the lha* to be established [in the receptacle]' or, in short, 'the consecration *lha*'.

**The main components of the consecration ritual.**

An examination of the main components at the core of the consecration bears out the applicability of these definitions, *cum* etymologies, to the actual performance. Common to almost all consecration manuals I have been able to study and to all the performances I observed are the following five steps:

1. Visualizing the receptacle away [*mi dmigs-pa*], always performed in conjunction with meditation on Emptiness (*stong-pa-nyid*).
2. Generation of the receptacle as the *dam-tshig sems-dpa'* of one's *yi-dam* [*rten-bskyed*].
3. Invitation of the *ye-shes sems-dpa'* into the receptacle [*spyan-'dren*], and its absorption (*bstim*) into the *dam-tshig sems-dpa'* [*dam-ye gnyis-su med-pa*].
4. Transformation of the receptacle back into its conventional appearance of an image, *stûpa*, book etc. [*rten-bsgyur*].
5. Requesting the *ye-shes sems-dpa'* to remain in the receptacle as long as

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[26]Cf. Gonda 1954/1975.

[27]Cf. MW 671b.

*saṃsâra* lasts [*brtan-bzhugs*]

The transformation of the receptacle into a *lha* in the first three steps is achieved through the principle tantric ritual, by what has been called 'the tantric ritual *par excellence*.'[28] The last two steps are, however, specific to consecration. Thus, in a process parallel to that of transforming oneself into one's *yi-dam* by means of a *sâdhana* practice, the receptacle is transformed into the nature of *ye-shes*. Through the fourth step, the *lha* invited to abide therein takes the appearance of that receptacle. It is no longer a conglomerate of profane substances but an embodiment of the *lha*. 'Dul-'dzin Grags-pa-rgyal-mtshan (1374-1434) explains this as follows,

> ...think that the form of that *lha* [invited into the receptacle] is transforms completely and turns into the appearance of that cast image, painting and so forth... With regard to books, think that Snang-ba-mtha'-yas and his consort, having dissolved into light, transform into the form of letters.[29]

The fifth step of requesting the *ye-shes sems-dpa'* or actual *lha* to remain for a long time was emphasized in the etymological analyses presented above.

Thus, the consecration ritual is a special application of the *sâdhana* practice to a receptacle. Having been consecrated, the receptacles are considered to be embodiments of *lha*. The Rnying-ma Tantra Heruka Gal-po says:

> Receptacles of the Body, Speech and Mind blessed by the abiding of the *ye-shes sems-dpa'* are divine abodes (*lha'i-gnas*) emerging from [?] *saṃsâra*; they are Body, Speech and Mind themselves.[30]

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[28]Kohn 1988:152.

[29]*Lha'i gzugs de yongs-su gyur-pa las lugs-ma dang bris-sku la-sogs-pa gang-yin de'i rnam-par gyur-par bsam-mo/... po-ti ni Snang-ba-mtha'-yas yab-yum 'od-du zhu nas thim-pa yi-ge'i gzugs-su gyur-par bsam-mo/* DZ 378.3-6. See the section on the transformation of the receptacle in chapter 2.

[30]*Sku gsung thugs-kyi rten-rnams la/ ye-shes bzhugs-pa'i byin-brlabs-can/ 'khor-ba'i 'byung-ba lha'i gnas/ sku dang gsum [gsung] thugs-nyid yin la/* p. 328.4-5.

Appearing thus as *stûpas*, images or books, the invited *lha* embodies the receptacles. In a recent Tibetan-American collaboration the consecration was explained very succinctly and clearly,

> From this point on, the figure is said to contain the living presence of the divinity. Being in the presence of a consecrated image is considered equivalent to being before the enlightened being itself. Although the tradition realizes that this awareness may be impossible for ordinary beings to achieve, it maintains that those who have attained the level of spiritual accomplishment called the 'Samâdhi of the Stream of the Doctrine' can see paintings and statues as if they were the deities themselves.[31]

**The ancillary rituals.**

As indicated in some of the definitions of 'consecration', in addition to the tantric transformation of the receptacle (considered to be the core of the ritual according to almost all consecration works and experts), the consecration also includes a number of ancillaries. These include the opening of the eye (*spyan-dbye*), offering bath (*khrus-gsol*), enthronement offerings (*mnga'-'bul*), consecration by means of the verse of interdependent origination (*ye dharmâ...*) and recitation of verses of auspiciousness (*shis-brjod*). Some of these rituals seem to have been independent forms of consecration which lost their prominence as the tantric rituals became prevalent. But rather than being suppressed or supplanted, they were incorporated into the tantric ritual of consecration and assigned a secondary importance. These ancillary rituals will be discussed in more detail in Chapter 2.

**The purpose of the consecration.**

According to the Mahâyâna there are currently numerous Buddhas and Bodhisattvas in this and other worlds acting for the sake of sentient beings. The invitation of such *lha* to reside in specially prepared

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[31]Cabezón and Tendar 1990:138.

receptacles makes them available for interaction with human beings. In one sense, consecrated receptacles are conceived as emanations of Buddhas in their Form Bodies. According to the consecration work by Brag-phug Dge-bshes, the ritual master requests,

> May these receptacles consecrated by me, the *vajra* holder, having become receptacles of worship and *loci* of prostration for all beings, actually perform the actions of the emanation body of the Buddha.[32]

In another place the same author explains:

> When we erect, a reflection of the emanation body, a representation of the actual Buddha, for the benefit of the inferior aeon in which trainees (*gdul-bya*) of the actual Buddha do not exist, Enlightened actions (*phrin-las*) which are no different from those of the actual Buddha occur...[33]

Thus, an image of the Buddha would have results identical to the presence of the Buddha himself. Similar to the actual Buddha, the image or *stûpa* will serve as a receptacle for offerings and a base for the accumulation of merit. One function of the consecration ritual is to render the receptacle worthy of receiving offerings. Several consecration works contain the following statement:

> As long as a king has not appeared in the capital, he does not possess any political power. Similarly, as long as the consecration is not completed [the receptacle] is unworthy of worship.[34]

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[32]*Bdag rdo-rje 'dzin-pas rab-tu gnas-par byas-pa'i rten 'di-rnams 'gro-ba sems-can thams-cad-kyi phyag-gi gnas mchod-pa'i rten-du gyur nas sprul-pa sku'i mdzad-pa mngon-sum-du mdzad-par gyur-cig/* pp. 299.6-300.2.

[33]*Rang-cag sangs-rgyas dngos-kyi gdul-byar ma gyur-pa'i skal-ba dman-pa-rnams-kyi don-du sangs-rgyas dngos-kyi zhal-skyin sprul-pa'i gzugs-brnyan bzhengs na/ sangs-rgyas dngos dang khyad-par med-pa'i phrin-las 'byung-bar...* p. 337.4-5.

[34]This is cited by Grags-pa-rgyal-mtshan, p. 246.1 [Sa-skya-pa]. Similar passages are found in Gter-bdag-gling-pa, work 1, p. 16 [Rnying-ma-pa] and Brag-phug Dge-bshes, p. 242 [Bka'-brgyud-pa].

Not only this, but "even if one makes offerings, merit would not result from it, and that place would become inauspicious."[35] This point is emphasized in the Consecration Tantra, "If a completed image remained unblessed for a long time it would be inauspicious; during that time it is unworthy of worship."[36] Receptacles of the Body, Speech and Mind indeed serve as bases for worship and offerings. Pilgrims to Tibetan monasteries constantly make offerings to the images housed there as well as to *stûpa*s such as Bodhanath and Svayambhunath in the Kathmandu Valley. Yet such offerings were being made long before the formal consecration ritual is known to have developed.

According to Tibetan consecration works cited above, consecrated receptacles serve not only a passive role as recipients of worship, but actually carry out the activities of the emanation bodies of the Buddha. According to Rmor-chen Kun-dga'-lhun-grub:

> It has been taught that in a place where a blessed receptacle of the Body, Speech and Mind of the Sugata resides, the teachings of the Buddha will spread and increase by means of both explanation and practice (*bshad-sgrub*). By its power also diseases, famines and conflicts will not occur in that area. Happiness will increase, etc. Immeasurable benefits will occur, etc. There will be compassion which resides in the wondrous receptacle of the Body, Speech and Mind.[37]

It should be noted that similar results are predicted in the Indo-Tibetan literature not only in the case of the constructions and consecration

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[35]*Mchod kyang bsod-nams-kyi 'bras-bu mi 'byin gang-du bzhag-pa'i phyogs der yang bkra mi shis-pa skyed-par gsungs-shing.* Gter-bdag-gling-pa work 1, p. 4.

[36]*Gang-du sku-gzugs rdzogs-pa lai byin rlabs-par ring gnas na/ de la bkra mi shis 'byung-zhing/ ji-srid mchod-pa der mi 'os/* Toh. 486, p. 292.5-6.

[37]*Bde-bar gshegs-pa'i sku gsung thugs-kyi rten byin-rlabs-can gang-du bzhugs-pa'i sa-phyogs der bshad-sgrub gnyis-kyi sgo nas sangs-rgyas-kyi bstan-pa dar-zhing rgyas-pa dang/ de'i stobs-kyis yul-khams-rnams-su yang nad dang mug 'khrugs-rtsod med-cing bde-skyid gong 'phel-du 'byung-ba sogs phan-yon dpag-tu med-pa 'gyur-par gsungs-pa sogs sku gsung thugs rten ngo-mtshar-can bzhugs-pa'i thugs-rje yin la/* Work 1, p. 537.1-3.

of receptacles, but also through various other virtuous deeds. With its eyes opened an image would "look with compassionate eyes on the trainee (*gdul-bya*) until the end of *saṃsâra*."[38] Moreover, if a Buddhist *lha* were not residing in a receptacle, it would be taken over by malevolent spirits.[39] In the Consecration and Saṃvarodaya Tantras, as well as in a large number of Tibetan works that cite them, the descent of a *lha* into the receptacle is equated with the appearance of a Buddha in the world, or rather with the Buddhas' descent into their mothers' wombs.

> As all the Buddhas, from [their] abodes in Tuṣita heaven,
> entered the womb of Queen Mâyâ, likewise, may [you] enter[40]
> this reflected image (*gzugs-brnyan*).[41]

This verse also alludes to the notion that a new receptacle is not created but 'born'. Thus, receptacles serve as *lha* which play the role of Buddha for the general locality.

The notion of the presence of a divinity in a receptacle such as Bodhanath Stûpa, whose annual reconsecration will be treated below, is prevalent among those who reside nearby. This *stûpa*, whose Tibetan name is Bya-rung-kha-shor, is locally called simply Mchod-rten Rin-po-che. Rin-po-che, in practical use, is a title given to any reincarnate lama. Just as a reincarnate lama, the *stûpa* is conceived to be an embodiment of an Enlightened Being. For example, when no damage occurred in Bodhanath during a major earthquake that shook eastern and central Nepal on August 21, 1988, this was attributed to the protection of Mchod-rten Rin-po-che.

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[38]*'Khor-ba'i phyi-mtha' bar-tu gdul-bya-rnams la thugs-rje'i spyan-gyis gzigs-pa...* Gung-thang-pa, Work 2, p. 102.1.

[39]*Sku gsung thugs-kyis rten bzhengs nas de la phral-du rab-gnas ma byas-pa'am byas kyang ma 'chags na/ de la 'dre srin ma rungs-pas bdag-tu bzung nas/* Brag-phug Dge-bshes, p. 257.1-2.

[40]While the Tog Palace edition has (p. 745): "may you enter (*zhugs*) this reflected image", the Derge and Peking (p. 122.3) editions have: "may you abide (*bzhugs*).

[41]*Ji-ltar sangs-rgyas thams-cad ni/ dga'-ldan-du ni gnas-pa las/ lha-mo sgyu-'phrul lhums zhugs-ltar/ de-bzhin gzugs-brnyan-'dir bzhugs [zhugs]-shig/* Consecration Tantra, Toh. 486, pp. 293.7-4.1; the Saṃvarodaya Tantra, Toh. 873, p. 582.2, has a similar but not identical verse.

## Consecrations and Ultimate Truth.

In the discussion so far the *lha* embodying the receptacle has mostly been considered as a Form Body (*gzugs-sku, rûpa-kâya*). However, at the core of the consecration, as in as *sâdhana* practice on which it is based, it is the *ye-shes sems-dpa'* which is invited and absorbed into the receptacle. Such a process of establishing the *ye-shes sems-dpa'* contradicts its nature, something which cannot be established. This may be clarified in the following explanation of Sde-srid Sangs-rgyas-rgya-mtsho.

> The indivisible, secret and naturally immaculate *ye-shes sems-dpa'* of the Body, Speech and Mind of all Buddhas is as vast as space. The *ye-shes* of the Buddha pervades everything, up to each of the countless particles, with holy nature. Therefore there is nothing to invite from the outside. However, ordinary people [beginners] whose mind is inferior do not know it.[42]

And

> Everything compounded as *dharmas*, which are comprised of both the grasped and the grasper, the entire animated and unanimated three worlds, has from the very beginning reached the nature of clear light. The *ye-shes sems-dpa'*, which is not conditioned by another, abides pervading itself as does the sesame oil in the sesame [seed]. This is known as naturally arrived-at establishing/consecration (*rab-gnas*).[43]

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[42]*Sangs-rgyas kun-gyi sku gsung thugs dbyer med-pa'i gsang-ba ye-shes sems-dpa' rang-bzhin-gyi rnam-par dag-pa de ni mkha' ltar rgya-che-zhing sangs-rgyas-kyi ye-shes grangs med-pa'i rdul-rer yang dam-pa'i rang-bzhin-gyis kun la khyab-pa yin-pas phyi-rol nas spyan-'dren rgyu med kyang/ so-skye blo-dman-rnams-kyi mi shes-so/* p. 156.2-3.

[43]*Rgyu-ba dang mi rgyu-ba'i 'jig-rten gsum-po mtha' dag gzung-ba dang 'dzin-pa gnyis-kyis bsdus-pa'i chos-su 'du la de thams-cad bzod-ma nyid nas 'od-gsal-ba'i ngo-bor son-bas gzhan-gyis 'du ma byas-pa'i ye-shes sems-dpa' til dang til-mar-gyi tshul-du rang la khyab-par gnas-pa de la lhun-grub-kyi rab-gnas-zhes bya-ba dang/* p. 157.1-2. A similar passage found in Gter-bdag-gling-pa, Work 1, p. 1.

The paradox of inviting the *ye-shes sems-dpa'* which is omnipresent without ever being established is dealt with in a number of consecration works. The following dialogue contained in the Consecration Tantra is an especially noteworthy example,

> The Bodhisattvas asked: Oh Blessed One! How do the Victorious Ones establish/consecrate (*rab-gnas*) all the unestablished/ unconsecrated (*rab-tu mi gnas-pa*) *dharmas*?
>
> The Blessed One replied: All the Buddhas firmly abide without any establishing/consecration. [They] abide, as space does, in everything. The alternative viewpoint is false imputation (*rab-tu brtags*). In the case of relative worldly truth there is the false imputation of establishing/consecration. When examined from the point of view of ultimate truth, who blesses what [or] how? From the beginning [it was there] unproduced. So how could it be established/consecrated? This has been taught only as a basis for comprehension by sentient beings who have just set foot on the path.[44]

The answer is given here in terms of the two truths. The notion of establishing a Buddha in a receptacle exists only in relative truth. In ultimate truth, consecration is an impossibility. The theory of the two truths is applied here in order to harmonize ritual practice with general philosophical positions. Since these answers are offered by *tantra*s and ritual manuals, it is likely that they would serve the point of view of ritualists as will become evident below.

This position of the Consecration Tantra is taken up also by several renowned authors of consecration manuals. Grags-pa-rgyal-mtshan (1147-1216) says:

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[44]*Byang-chub sems-dpa'-rnams-kyis gsol-ba/ bcom-ldan-'das chos thams-cad rab-tu mi gnas-pa la/ ji-ltar na rgyal-ba-rnams-kyis rab-tu gnas-pa lags/ bcom-ldan-'das-kyis bka'-stsal-pa/ sangs-rgyas kun ni rab-tu bzhugs/ rab-tu gnas-pa gang na-'ang med/ kun-du [tu] mkha' ltar gnas-pa la/ cig-shos-kyis ni rab-tu brtags/ 'jig-rten kun-rdzob la brten nas/ rab-tu gnas-pa rab-ru brtag[s]/ dam-pa'i don-du dbyad-pa na/ gang-zhig gang-gis gang-du brlab/ gzod-ma nas ni skyed med-pa/ ci-'dra ji-ltar rab-tu gnas/ dang-po'i las-can sems-can-rnams/ rtogs-pa'i rgyu-ru mdzad-* [Tog Palace: *bshad*] *par zad/* Toh. 486, p. 292.7-293.3.

> In ultimate truth, by performing consecration of the Tathâgata image one does not make any improvement on it; by not performing it there is no impairment. Still, consecration was taught as a mere designation in conventional truth for the sake of increasing the virtue of the faithful.[45]

Thus, in ultimate truth the consecration has no effect. Its value is only for the devotee who perceives it in conventional truth. The standpoint of the Consecration Tantra with regard to the notion of establishing a Buddha or a *lha* is not limited to this Tantra alone. The consecration chapter of the Dâkârṇava Tantra has the following,

> All the *lha* together with the resident[s] of the mandala, the holy *dharmas* etc. are in the place of origination of all *dharmas*. In whatever abode they reside they are well established/consecrated at all times.[46]

Similarly, the consecration chapter in the Saṃvarodaya Tantra says,

> The unestablished/unconsecrated *lha* could be established/consecrated in as much as [consecration] is performed for the sake of the merit of a disciple who sincerely requests it.[47]

According to these Tantras, then, the purpose of a consecration is not the establishing of a *lha* in a receptacle, but accumulation of merit of the patron (Saṃvarodaya) and development of religious realization by the beginners (Consecration Tantra). The latter point is made also by Atiśa who, in his frequently quoted consecration text in the Tanjur, says,

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[45]*Don-dam-par de-bzhin gshegs-pa'i sku-gzugs la rab-tu gnas-pa byas-pas bzang-du 'gro rgyu med la/ ma byas-pas ngan-du 'gro-ba med kyang skye-bo dad-pa dang ldan-pa'i dge-ba spel-bar bya-ba'i phyir.* "Rgyud-kyi mngon-rtogs," (see the bibliography of Tibetan works) p. 53.2.2-3.

[46]*Lha ni dkyil-'khor-pa dang bcas/ dam-chos la-sogs thams-cad-rnams/ chos-kyi 'byung-gnas nang-du-ste/ bzhugs-pa gang-gi gnas-rnams-su/ dus thams-cad-du rab-gnas-pa'o/* Toh. 372, p. 395.3-5.

[47]*Ji-ltar rab-tu mi gnas lha/ rab-tu gnas-par bya-bar nus/ slob-ma dang-pas gsol 'debs-pas/ bsod-nams phyir ni bya-ba-ste/* Toh. 373, pp. 582.7-583.1.

> The consecration is both necessary and unnecessary. When examined from the point of view of ultimate truth, who blesses what [or] how? From the beginning [it was there] without birth and cessation, how could it be established/consecrated? Those who realize all *dharmas* as clear light do not need consecrations of objects of worship.[48] Neither is it for those who have not realized emptiness but have realized that *stûpas*, books, images and so forth arise from blessed emanations of the Buddhas, and do no arise otherwise. If they have strong faith, a consecration is not necessary. For the beginners, the untrained, in relative truth, in worldly labels, for beings who do not know the real essence, the teacher taught consecration.[49]

Similar arguments apply not only to consecration rituals but to any tantric ritual in which the *ye-shes sems-dpa'* is absorbed in the *dam-tshig sems-dpa'*, as the Bhutanese scholar Brag-phug Dge-bshes maintains,

> Now, if everything is of the nature of the *Dharmakâya*, what absorbs into what? There is no objective sphere to be absorbed into. Therefore, if one asks, 'is ritual also unnecessary?' In ultimate truth that is just it.[50]

This view may be extended to any ritual or religious practice, as Sa-skya Paṇḍita (1182-1251) says in his Sdom Gsum Rab-dbye,

> Therefore, in ultimate truth, all phenomena are without

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[48]This translation is based on reading *ldan-pa'i* as *ldan-pas*.

[49]*Rab-gnas dgos dang mi dgos gnyis/ dam-pa'i don-du dpyad-pa na/ gang-zhig gang-gis gang-du brlab/ gdod-ma nas zhi skye med la/ ji-'dra ji-ltar rab-tu gnas/ chos-rnams thams-cad 'od-gsal-du/ rtog-dang ldan-pa'i mchod-gnas la/ rab-tu gnas-pa mi dgos-te/ yang na stong-nyid ma rtogs kyang/ mchod-rten glegs-bam sku-gzugs sogs/ sangs-rgyas rnam-'phrul byin-rlabs las/ byung-ba min na mi 'byung-bar/ rtogs-te shin-tu dad-ldan na/ rab-tu gnas-pa mi dgos-so/ dang-po'i las-can ma 'byongs la/ 'jigs-rten tha-snyad kun-rdzob-tu/ 'gro-bas de-nyid mi shes la/ ston-pas rab-tu gnas-pa bshad/* Toh. 2496, p. 510.3-5.

[50]*'O na thams-cad chos-sku'i rang-bzhin yin na gang-gis gang la bstims-te bstims-bya'i yul med-pa'i phyir cho-ga yang mi dgos-pas-so-zhes na/ dam-pa'i don-du de-ka yin-te/* p. 254.2-3.

> elaborations there is not any ritual there; when there is not even the Buddha himself, there is no need to mention any other ritual. All the classifications of the cause, the path and the result are relative truth. Individual liberation, mind of enlightenment, initiation and so forth, and to that extent also ritual and meditative visualization, as well as the whole deep interdependent origination, the classification of the ground and the path, and even obtaining perfect Buddhahood, is relative truth and not ultimate truth.[51]

Sde-srid Sangs-rgyas-rgya-mtsho summarizes such positions with a special reference to consecration.

> For people who realize the condition of ultimate truth which is without elaborations, for those who have completely passed beyond this great ocean of *saṃsâra*, any rituals such as consecration are definitely unnecessary. For beginners who have not realized this, the definite necessity of rituals and so forth should be made known. With regard to the two truths there is the necessity and the non-necessity of consecration.[52]

Thus, consecration is explained as a process of the localization of the omnipresent 'divine power' for the sake of those who do not realize its true nature. It is not an easy matter to perceive the omnipresent nature of the Dharma Body (*chos-sku, dharma-kâya*), nor to regard the entire universe as sacred. One prefers to confine the ultimate powers in certain identifiable places. The consecration ritual serves this purpose. For the

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[51]*De phyir dam-pa'i don-du na/ chos-rnams thams-cad spros-bral yin/ de la cho-ga gang yang med/ sangs-rgyas nyid kyang yod min na/ cho-ga gzhan lta-smos ci-dgos/ rgyu dang lam dang 'bras-bu-yi/ dbye-ba thams-chad kun-rdzob yin/ so-sor-thar dang byang-chub sems/ dbang-bskur la-sogs cho-ga dang/ bsgom-pa'i dmigs-pa ji-snyed dang/ rten-'brel zab-mo thams-chad dang/ sa dang lam-gyi dbye-ba dang/ rdzob-pa'i sangs-rgyas thob-pa yang/ kun-rdzob yin-gyi don-dam min/* p. 307.1 (see the bibliography of Tibetan works).

[52]*Don-dam spros-bral-gyi gnas-lugs rtogs-pa'i gang-zag 'khor-ba'i rgya-mtsho chen-po 'di las brgal zin-pa-rnams-kyi ngor rab-tu gnas-pa la-sogs-pa'i cho-gas mtshon-pa gang yang mi dgos-par thag-chod-pa yin la/ de-ltar ma rtogs-pa'i las-dang-po-pa-rnams la ni cho-ga la-sogs-pa nges-par dgos-pa'i shes-byed/ bden gnyis la bltos nas rab-gnas dgos-pa dang mi dgos-pa/* p. 158.4-5.

great majority of the Tibetan Buddhist community who have not achieved Enlightenment and, in fact, do not consider themselves to be close to that goal, the implication of these theoretical positions is that consecrations *are* necessary. Therefore, having explained this tantric ritual in compliance with doctrinal positions, the Tantras and writers quoted above proceed to discuss the consecration ritual in detail. We are left on the level of conventional truth where things do not have to accord with the ultimate theoretical positions but are free to suit what is perceived to be for the benefit of all people both monastics and laypersons.

In conclusion, since the consecration ritual suggests the possibility of making the Dharma-kâya available on a mundane level, this raises questions about its congruency with theoretical conceptions of ultimate reality, in which actions such as establishing or transforming do not occur. Nonetheless, the application of the theory of the two truths not only serves to solve the apparent contradiction between the main purpose of consecration and the true nature of reality, it even underlines the need for performing consecrations.[53]

## The consecration literature.

The extant literature on the Indo-Tibetan Buddhist consecration ritual can be classified into three groups. The first consists of canonical texts or Tantras, including the Consecration Tantra (Rab-tu Gnas-pa Mdor Bsdus-pa'i Rgyud), Supratiṣṭhâ-tantra-samgraha (preserved only in Tibetan), and chapters on consecration in the Saṃvarodaya (chapter 22,

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[53]Passages articulating the point of view of ultimate truth similar to those presented here from Tibetan sources are found also in Mahâyâna Sûtras (see Snellgrove 1987:37 and Lancaster 1974:289). Similar views are found also in Hinduism. In his investigation of the term *pratiṣṭhâ* Gonda says: "It has often been said that by going through this process of 'consecration' the nature of the images changes, that they are no longer the mere materials of which they are constructed, but become containers of life and supranormal power. Yet a different view is, of course, in the case of many Indians, and especially the 'theists', the right one: the ceremony merely serves to ennoble the worshipper, to realize the presence of the divine power, God's presence, in the image, so that it becomes an effectual means of contact between the divinity and himself." (1954/1975:371).

Toh. 373), Hevajra (chapter II.i, Toh. 417), Dâkârṇava (Chapter 25, Toh. 372), Catur-samputa-yoginî (chapter 5, Toh. 376), Abhidhânottara (chapter 48, Toh. 369), a short reference in the Vajra-pañjara Tantra (Chapter 9 and the concluding part, Toh. 419), as well as the consecration chapter of the Heruka Gal-po (chapter 21). The complete bibliographical details for these works are provided in chapter 4. All but the last work are to be found in the Tibetan Kanjur. The Heruka Gal-po is included in the Rnying-ma'i Rgyud 'Bum.

To the second group belong thirty works devoted to consecration found in the Tibetan Tanjur. All these works, while presumably of Indian origin, are available at present only in their Tibetan translations. A considerable number of these works were written by renowned Indian *paṇḍit*s including Atiśa, the tantric Advayavajra, Nag-po-pa, Ānandagarbha, Prajñâpâlita, Mañjuśrîmitra, Śântigarbha, Smṛti, Ajitamitragupta, Nâgârjuna, Sumatikîrti, etc. In addition, there are a number of larger works included in the Tanjur which contain important passages on consecration including the Vajrâvali, Kriyâ-saṃgraha and Kriyâ-samuccaya. Again, a bibliography of these works appears in Chapter 4 of this study.

The third group includes indigenous Tibetan works on the subject written from at least the twelfth century up until the present day. Over one hundred and fifty such works are included in an appended bibliography. Many more of them which are known to have once existed are not currently available. Yet, some of these may come to light in the future.

Among the Tantras more relevant for the performance of the consecration and more often quoted are the Consecration Tantra and the consecration chapters of the Saṃvarodaya and Heruka Gal-po Tantras. Some of the other Tantras mention the consecration only in highly figurative terms. Thus, according to Mkhas-btsun-bzang-po Rin-po-che, the consecration mentioned in chapter nine of the Vajra-pañjara Tantra actually refers to the establishment of a *liṅa* not in a receptacle, but in the practitioner's own body.[54] The Dâkârṇava Tantra emphasizes the ultimate truth point of view in regard to consecration, "[Everything] being naturally

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[54]Oral explanation: Kathmandu 1988.

produced, the consecration should be held as illusory (*mâyâ*)."[55] The Hevajra Tantra provides a very short summary of the ritual in four verses, half of them devoted to the offerings made to the receptacles. Yet, it also indicates the essence of the consecration ritual, "All the Buddhas who reside in space should be caused to enter into the heart of the image."[56] The Saṃvarodaya Tantra supplies a systematic exposition of consecration in seventeen verses, including the ground ritual, the invitation of the mandala of *lha*, their absorption into the receptacle, a request to the *lha* to firmly remain therein, the purifications, bathings, opening of the eye, fire offerings, offerings, praises, recitation of verses of auspiciousness, and festivities. Its last three verses are devoted to the consecration from the point of view of ultimate truth. These divisions of the consecration ritual fully correspond to the form of this ritual as it has been performed until the present day. The consecration chapter in the Heruka Gal-po Tantra is equally systematic. It concentrates on the main tantric components of the ritual, i.e., the generation and invitation of the *lha*, as well as their initiation. It includes the request to the *lha* to firmly abide, and it emphasizes different rituals for the various receptacles of Body, Speech and Mind.

The Consecration Tantra is the only scripture wholly devoted to consecration found in the Tibetan Kanjur. It opens with an introduction to the actual performance which includes a discussion of the ritual master, the performer of the consecration; receptacles, the objects being consecrated; the importance of performing a consecration and of doing so through a correct ritual. Then the consecration is discussed in light of the two truths. The prescriptions for the actual performance, which occupy the greater part of the Tantra, are quite vague with regard to the tantric ritual of the invitation of the *lha*, its absorption into the receptacle and its initiation.[57] On the other hand, this Tantra provides various details on the rituals of preparations, offering bath and *upacâra*s, opening the eyes, fire offering,

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[55]*Slar-yang rang-bzhin las skyes-pa / rab-gnas sgyu-ma-yis gzung bya /* Tog Palace, vol. 93, p. 160.4 Toh. 372, p. 394.7.

[56]*Gaganasthân sarvabuddhân pratimâhṛdi veṣayet/ Nam-mkhar bzhugs-pa'i sangs-rgyas kun/ sku-gzugs snying-khar rab-tu gzhug/* II.i.3.

[57]Cf. Toh. 486, p. 296.1.

offerings to the protectors of the directions, the dismissal of the *lha*, offerings to the artist and ritual master, and addressing the patron -- that is to say, on most of the ancillaries to the extensive consecration.

The Tantras provide scriptural authority for the Tibetan consecration works. In his consecration manual written in the twentieth century, Brag-phug Dge-bshes cites almost the entire consecration chapter of the Samvarodaya Tantra as scriptural proof for the validity of his own work. Yet, only a very few of the passages on consecration found in the Tantras listed above are incorporated into the ritual itself in the Tibetan consecration manuals I was able to examine.[58] In other words, the Tantras do not serve as ritual manuals. Even though the Tantras are referred to by Tibetan authors as the sources and authorities for their rituals, the relation between the Buddhist Tantras and the actual rituals and practices is not at all clear. There is no doubt that this subject deserves investigation.

In his article on the meaning of initiation, Wayman raises several questions; he asks for example, "Whether the procedures of initiation by the gurus are the same as what one could read in a text or a manual on this topic (or whether the book could be so understood)."[59] After treating the earlier questions, Wayman returns to this issue by saying, "The final point is whether anyone, just by reading a tantra (say the Guhya-samâja-tantra) knows what the work is talking about, and how its procedures, say of initiation, are actually conducted."[60] Note that in Wayman's usage, 'manual' and 'tantra' are synonyms.

In a review of Wayman's work, Ray says,

> In The Buddhist Tantras, Wayman takes the matter a step further and seeks to explain the Vajrayâna mainly through reference to the commentaries alone. This procedure raises the serious question of whether such a method can really yield a proper understanding of the Vajrayâna. In the first place, it

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[58]Commonly adapted into ritual manuals are the verse of inviting a *lha* to the receptacle as all the Buddhas enter the womb of Queen Mâyâ (Toh. 486, pp. 293.7-294.1; Toh. 373, p. 582.2) and the address to the patron (Toh. 486, pp. 296.7-297.1). In addition, some of the ritual utterances of the consecration may be found in other Tantras.

[59]1973:60.

[60]1973:62.

> is the Tantras themselves and not the commentaries that have always stood at the heart of the Vajrayâna cult. *The Tantras embody what the practitioners actually do.* Here, the sacred symbols to be visualized are described in detail, the yogic practices are set out, the actions of yogin and yoginî are portrayed and the ritual utterances are given. And, most important, elements such as these are not presented in abstraction, but are rather described in the unified context of those specific rituals, as actually performed by the Tantrics, that are the real basis of this Buddhist cult.[61]

Even though some Tibetans do convey the viewpoint that the Tantras embody the practices, it seems that very few of the performers of consecration rituals have ever read the Consecration Tantra. More educated Tibetans are perhaps familiar with the Hevajra and Saṃvarodaya Tantras. Yet, they do not refer to any of the Tantras when it is a question of the actual performance of rituals. Further, the descriptions in the Tantras are mostly not detailed, but rather laconic, and very few of the ritual utterances can be found there. The actual situation is rather the opposite of what Ray represents it to be. For the performance of consecrations Tibetans nowadays, as in past centuries, rely on manuals written by Tibetan masters of their lineage. Almost all the consecration manuals currently in use were written during or following the seventeenth century. These manuals will be discussed shortly.

In conclusion it can be said that most components of the Tibetan consecration ritual appear briefly in some of the Tantras, especially the Saṃvarodaya, Heruka Gal-po and Consecration Tantras. These tantras, seen as the Word of the Buddha, serve as a general source of authority for the consecration. Yet no Tibetan performs this ritual relying on Tantras alone. Brag-phug Dge-bshes and Padma-'phrin-las, who had a special interest in consecration (as their works on the subject, of 385 and 285 pages respectively, testify), are rare examples of scholars who did consult the Tantras on consecration. Quotations of Tantras found in works of most other authors on consecration are taken, for the most part, from the works of their more-or-less immediate predecessors.

While the Consecration Tantra is found in the Yoga Tantra section of

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[61] 1974:173 (my emphasis).

the Tibetan Kanjur, in the Tanjur, consecration works appear in three out of the four *tantra* classes: Anuttara-yoga Tantra, Yoga Tantra and Kriyâ Tantra. Note that those which are datable date from during or after the eleventh century.[62]

The following charts provide a classification of the consecration works found in the Tanjur according to their *tantra* class.[63]

**Anuttara-yoga Tantra:**

| Toh. | Author | Tantra class |
|---|---|---|
| 1257 | Nag-po-pa | Hevajra (*yab-skor*), Mother Tantra |
| 1284 | *lacking* | Hevajra (*yab-skor*), Mother Tantra |
| 1392 | Dus-kyi-'khor-lo'i-zhabs | Kâlacakra, Non-dual Tantra |
| 1487 | Gnyis-med-rdo-rje | Saṃvara, Mother Tantra |
| 1822 | Nag-po-pa | Akṣobhya, Guhyasamâja, Father Tantra |
| 1896 | Zla-ba'i-'od | *same* |
| 1904 | Snang-byed-zla-ba | *same* |
| 1905 | Mi-'jigs-pa'i-phyag | *same* |
| 1906 | Dpal Kâca-zhabs | *same* |
| 2118 | Sdom-pa-bzang-po | Vairocana, Yamâri, Father Tantra |
| 2207 | Nâgârjuna | Akṣobhya, Vajrapâṇi, Father Tantra |
| 2496 | Atiśa | Vajradhara, Candraguhyatilaka, Father Tantra |
| 2497 | *lacking* | *same* |

[62]As determined with the help of de Jong 1972/79.

[63]Based on Wayman 1973:233-239. These charts include only the consecration works found in the Derge edition.

**Yoga Tantra:**

| | | |
|---|---|---|
| 2521 | Kun-dga'-snying-po | Commentaries on the root and explanatory Tantra |
| 2522 | Prajñâpâlita | *same* |
| 2523 | Kun-dga'-snying-po | *same* |
| 2528 | *lacking* | *same* |
| 2573 | 'Jam-dpal-bshes-gnyen | Mañjuśrî-nâma-saṃgîti as explanatory Tantra |
| 2583 | Śântigarbha | *same* |
| 2586 | Smṛti | *same* |
| 2646 | Dad-pa'i-'byung-gnas-go-cha | Commentaries on the *cha-mthun* or *'phros-pa* Tantras |

**Kriyâ Tantra:**

| | | |
|---|---|---|
| 2847 | Ajitamitragupta | Padmakûla, Tantras of the Master (*bdag-po*) |
| 2958 | Dpal Mar-me-mdzad-bzang-po | Vajrakûla, Tantras of the Master (*bdag-po*) |
| 3113 | Padma'i lcags-kyu | Tathâgatakûla, Tantras of the Uṣṇîṣa |
| 3131 | Ngag-gi-dbang-phyug-grags-pa | Tathâgatakûla, Tantras of the Lord (*gtso-bo*) |
| 3139 | Sumatikîrti | *same* |

As may be seen from this chart, the works are classified mainly according to their central *lha.* An inquiry into the variations in the actual ritual methods employed within consecration works grouped under different *tantra* classes has yet to be conducted. Of special interest is the work by Sumatikîrti, classified as belonging to the Kriyâ Tantra class. The title of this work given in the colophon is Rab-tu Gnas-pa'i Cho-ga Thun-mong-ba, 'A Common Consecration Ritual'. Padma-'phrin-las took this to mean, *gsang-sngags dang pha-rol-tu phyin-pa thun-mong-gi cho-ga*, 'A Ritual Common to [both] *tantra* and *sûtra* (literally, *pâramitâ*)'. Indeed, the invitation to the *lha* here has unique features. "Having summoned all the Buddhas and Bodhisattvas with that [light], they arrive in the form of that

which is to be consecrated, such as a *stûpa*, etc., and dissolve into it."[64] Thus, here, instead of the usual invitation of the *ye-shes sems-dpa'* and/or Buddhas and Bodhisattvas, the latter are invited already in the form of the object being consecrated, into which they are to dissolve.

Another noteworthy consecration work found in the Tanjur is that by Atiśa, which refers to images, books and *stûpa*s as receptacles of Body, Speech and Mind respectively.[65] In addition to the main rituals which are performed for all of these receptacles, Atiśa includes ritual actions specific to each type of receptacle. These partly correspond to the specific enthronement offerings (*bye-brag mnga'-'bul*) of the present day consecration but include also the blessing of each part of the *stûpa* as a doctrinal entity, as appears in some works on *stûpa*s such as the Mchod-rten-gyi Cha Dbye-ba 'Dul-ba-las Byung-ba'i Mdo[66] and Mchod-rten Sgrub-pa'i Cho-ga[67] as discussed by Roth (1980), Tucci (1932/1988) and Bénisti (1960).

It would be impossible to survey here each of the consecration works in the Tanjur. It is important to note, however, that most of them contain the majority of the ritual actions of the present-day consecration. In general they are much more detailed than the Tantras and include various ritual utterances which were adopted by later Tibetan authors of consecration works.

So far I have collected about two hundred titles of Tibetan consecration works composed since the twelfth century. Out of these, one hundred and fifty were actually located in reprints of Tibetan works available in the United States or in Nepal and India as well as in the microfilm collection at the National Archives in Kathmandu. This large number of consecration works composed by Tibet's most revered lamas is a good indication of both the prevalence and importance attached to this ritual. Most of these works were composed for a particular consecration performed by its author. These were then used by their disciples, until one of them would write a new manual to replace the older one, although the

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[64]Toh. 3139, p. 640.6-640.7.

[65]Toh. 2496, pp. 514.2-515.4.

[66]Toh. 2078.

[67]Toh. 2652.

'new' manual generally relied on its predecessor as well as on other such manuals. A very significant part of the collected works of a large number of renown Tibetan lamas is made up of such ritual works. At present, consecration manuals composed before the seventeenth century are very rarely used. Thus, for the annual reconsecration of Bodhanath Stûpa which will be discussed in detail below, the manual written in the twentieth century by Khri-byang Rin-po-che, the Junior Tutor of the Fourteenth Dalai Lama, was used. The manuals currently in use are several steps removed from the Indian consecration works which probably served as the basis for the earliest Tibetan works. This process allows constant innovation. It should be noted that these small variations in Tibetan consecration are created much less during a performance than in the writing of new manuals. During the performance ritual manuals are closely adhered to. Only high lamas are considered to be endowed with sufficient insight to be able to introduce changes. At the same time that the tradition emphasizes that ritual derive their authority from previous works, it allows these lamas to make innovations. As the proverb goes: Each area has its language, each lama has his religious tradition.[68] Yet, most innovations introduced by Tibetan authors are relatively minor. The variations which are significant for members of each tradition do not affect our general understanding of the consecration ritual. The basic frame of the consecration ritual has been preserved intact from at least the eleventh century. It is also worth noting that consecration works belonging to the various Tibetan sects do not significantly differ from each other. Their main distinctions are in the different *sâdhana* texts used in conjunction with the consecration, not in the consecration texts themselves. It is also evident that manuals of different sects did not develop in isolation from each other. Certain among the Tibetan authors of consecration works consulted not only previous manuals belonging to their own sectarian lineage, but also works of other schools.

The first Tibetan consecration work is said to have been composed by Lo-chen Rin-chen-bzang-po (958-1055). This work, cited by Sa-skya Grags-pa-rgyal-mtshan and later consecration authors under the title Sdom-tshig or 'Outline', is no longer extant. Yet Grags-pa-rgyal-mtshan

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[68]*Lung-pa re-re la skad-lugs red/ bla-ma re-re la chos-lugs red/*

mentions it in his colophon as one of his sources.[69] Considering the extensive temple constructions in which Rin-chen-bzang-po was engaged,[70] it is not unlikely that he would have written something about their consecration. One of the most influential early Tibetan consecration works is that written by Sa-skya Grags-pa-rgyal-mtshan. Various later works by members of all Tibetan sects rely on it. Other early consecration works of importance were written by Bu-ston (1290-1364). While Sa-skya Grags-pa-rgyal-mtshan, and one of Bu-ston's works, follow the Yoga Tantra system, later Tibetan consecrations are based on the Highest Yoga Tantra. The other work by Bu-ston concerned with consecration adheres to the Kâlacakra tradition. However, this consecration tradition does not seem to have been an important one in Tibet. At least three among the important early consecration manuals are not available at present, even though there are grounds for hope that they still exist in Tibet. These are the works[71] by the Third Karma-pa Rang-byung-rdo-rje (1284-1339) important for the Karma Bka'-brgyud-pa tradition. Kong-sprul Blo-gros-mtha'-yas (1813-1899), who based his own composition on this subject on this work, describes it as explaining both *sûtra*-style (*mdo-lugs*) and *tantra*-style consecration. Judging from the *sûtra*-style consecration in Kong-sprul's work, this tradition is quite distinct from the main tantric tradition described in the present work.[72] A second early work which is of significance to the Sa-skya-pa was written by Stag-tshang Lo-tsâ-ba (b. 1405). No indication of its content is available to me at present. Finally, the consecration work by Byams-pa-gling-pa Bsod-nams-rnam-rgyal (1401-1475) is cited in the works by Sde-srid Sangs-rgyas-rgya-mtsho, Padma-'phrin-las, and others. Later Consecration works on which Khri-

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[69]P. 252.3.3. Rin-chen-bzang-po is known to have composed other works which have not come down to us. D. Jackson points to his work on 'refutation of erroneous practices' mentioned by Sa-skya Paṇḍita (1987:13, n. 22), while Ellingson notes the '*Dbyangs* of the Tigress's Roar' (Stag-mo'i Ngar Dbyangs) in Rin-chen-bzang-po's biography by Blo-bzang-bstan-'dzin (1979a:240).

[70]Snellgrove & Skorupski 1979-80.

[71]For their complete bibliographical references, see the selective bibliography of Tibetan textual sources on consecration works not available to me.

[72]For more on the *sûtra*-style consecration, see Bentor, forthcoming 1.

byang Rin-po-che's manual, discussed in the following chapter relies, especially those by 'Dul-'dzin Grags-pa-rgyal-mtshan (1374-1434) and the First Panchen Lama Blo-bzang-chos-kyi-rgyal-mtshan (1570-1662) allow for the possibility of performing the consecration according to either Yoga Tantra or Highest Yoga Tantra. Yet, the First Panchen Lama already leans toward the second option. Later works mostly follow the Highest Yoga Tantra. Moreover, recent manuals tend to be limited to a performance of consecration in conjunction with only one *sâdhana*, usually one of the most popular *sâdhanas* of a given tradition. Thus, members of the Dge-lugs-pa sect nowadays usually perform consecration in conjunction with Rdo-rje-'jigs-byed (Vajrabhairava) *sâdhana*, Sa-skya-pa in conjunction with Kye-rdo-rje (Hevajra), and so forth.

In order to demonstrate that the basic structure of the consecration has not undergone major changes, the consecration outline attributed to Rin-chen-bzang-po, which was also followed by Grags-pa-rgyal-mtshan, will be presented here.[73] This may be compared to the outline of the present-day Dge-lugs-pa consecration which appears in the Table of Contents.

A. Preparation (*sta-gon*).
   1. *Legs-bsham*, 'Setting out well' [the ritual implements].
   2. *Bdag-bskyed*, 'self-generation' [as a *lha*].
   3. *Bum-pa bzlas*, 'reciting [mantras for empowering] the vase'.
   4. *Rten-sbyang*, 'purification of the receptacle'.
   5. *Bkru-zhing phyi-ba*, 'bathing and drying.'
   6. *Rten-bskyed*, 'generation of the receptacle' [as the *dam-tshig sems-dpa'*].
   7. *Ye-shes spyan-drangs la bgegs bskrad mchod la dgug gzhug bya*, 'inviting the *ye-shes* [*sems-dpa'*], expelling the obstructions [which follow it], making offerings, summoning and introducing [the *ye-shes sems-dpa'* into the *dam-tshig sems-dpa'*]'.
   8. *Rgyas gdab*, 'sealing'.
   9. *Mchod bstod gtor-ma btang*, 'making offerings and praises [to the *lha*], offering *gtor-mas*'.

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[73]Cf. Grags-pa-rgyal-mtshan, p. 242.1.3-242.1.4, 246.2.2-246.2.3, 249.4.1-249.4.2.

10. *Snyan-gsan dbab-cing mchod bstod bya*, ' making the announcement [of the consecration to the *lha*], making offerings and praises [to them]'.
11. *Bzod-par gsol-zhing gshegs-su gsol*, 'having requested forbearance, asking [the *lha*] to depart'.
12. *Rten dgab*, 'covering the receptacle'.
13. *Bdag bsrung*, 'protecting oneself'.

B. Main part (*dngos-gzhi*).
1. *Tho-rangs bdag-bskyed mdun-bskyed mchod*, 'at dawn -- self-generation, generation in front and offerings'.
2. *Rten sbyang*, 'purification of the receptacle'.
3. *Bkru-zhing phyi-ba*, 'bathing and wiping'.
4. *Ring-bsrel bzhugs*, 'placing the relics'.
5. *Gsol-ba gdab*, 'making a request'.
6. *Rten-bskyed*, 'generating the receptacle'.
7. *Spyan-drangs dgug*, 'inviting and summoning [the *ye-shes sems-dpa'*]'.
8. *Rgyas gdab*, 'sealing'.
9. *Dbang-bskur*, 'initiating'.
10. *Mchod bstod*, 'offerings and praises'.
11. *Spyan-dbye bya*, 'opening the eyes'.
12. *Gsol-gdab*, 'making a request'.
13. *Mnga'-dbul rgyas-par bya*, 'extensive enthronement offerings'. These include:
    a. *Mchod bstod*, 'offerings and praises'.
    b. *Bye-brag*, 'special [enthronement offerings]'.
    c. *Sbyin-sreg*, 'fire offerings'.
    d. *Sngags*, 'mantras'.

C. Concluding rituals (*mjug-gi chog*).
1. *Gtor-ma sbyin*, 'offering *gtor-ma*'.
2. *Chos-skyong bsgo*, 'commanding the Dharma Protectors'.
3. *Dkyil-'khor mchod-de dngos-grub blang*, 'having made offerings to the mandala , receiving *siddhis*'.
4. *Bzod-par gsol-te gshegs-su gsol*, 'having requested forbearance,

asking [the *lha*] to depart'.

5. *Yon-bdag bsgo*, 'commanding the patron'.
6. *Shis-pa brjod*, 'reciting verses of auspiciousness'.
7. *Rten mchod*, 'making offerings to the receptacle'.
8. *Bsod-nams yongs-su bsngo*, 'dedicating the merit'.
9. *Slob-dpon mchod*, 'making offerings to the master'.
10. *Dga'-ston*, 'festivities'.
11. *Slar yang shis-pa rgyas-par brjod*, 'again, extensively reciting verses of auspiciousness'.
12. *Rjes-bsdu*, 'collecting [the *lha* into one's heart]'.
13. *Sbyin-sreg*, 'fire offering'.

Consecration manuals are written for the use of ritual specialists intimately familiar with both ritual theories and the finer details of their performance. They contain a large number of specialized technical terms, as well as numerous reminders comprehensible only to specialists. A ritual such as consecration is not an autonomous entity, but constitutes a part of a larger systematic whole. It incorporates a large number of ritual actions common to other rituals including *sâdhanas*, initiations (*dbang-bskur*, *abhiṣeka*), fire offerings (*sbyin-sreg*, *homa*) and propitiations (*bskang-gso*). On the other hand it is performed within a larger frame of a *sâdhana* of the same *lha* that would be invited to the receptacle. Skilled performers are not only familiar with all these rituals, they also have memorized a considerable number of ritual recitations. Therefore, manuals often mention only the first few words of a set of verses or of a mantra. Thus, a study of any given ritual has to deal with many others as well.

Neither the consecration manuals nor the explanatory works on consecration are concerned with the meaning of ritual actions. These derive their *raison d'être* from their occurrences in scriptures. Only very rarely is a rationale for a certain action suggested. Ritual manuals are believed to be based on a reliable lineage of masters who preserved the Word of the Buddha as expressed in the tantras and explained by recognized Indian masters. When I asked Mkhas-btsun-bzang-po Rin-po-che, referring to a specific ritual action, 'Why do you do this?', he laughed answering that foreigners are always concerned with questions of 'whys'. However, to him and to other ritual masters such questions do not normally

occur. The reason he performs a certain ritual action is because the Buddha has instructed it to be so. For this reason, he has faith that the ritual will achieve its purpose.

Indeed, the major concern of the ritual manuals is not the meaning of the ritual actions, but rather the exact method of performing them. Embedded in manuals are numerous arguments on fine details of performance, citing passages from the Kanjur and Tanjur in support of claims for the validity of ones own system and in refutation of some of the methods employed by others.[74]

During the late seventeenth century a genre of explanatory works on consecration developed. These works include the two volumes compilation by Sde-srid Sangs-rgyas-rgya-mtsho (1635-1705) concerning the *stûpa* enshrining the relics of the Fifth Dalai Lama called 'Dzam-gling-rgyan-gcig, which is also the name of the *stûpa* itself. Its ninth chapter in two hundred pages is devoted to consecration. At about the same time the abbot of the Rnying-ma-pa Rdo-rje-brag Monastery, Rig-'dzin Padma-'phrin-las (1641-1717) also wrote an extensive explanation on consecration. These two works not only cite identical passages, but they also have very similar sentences in common. It has yet to be determined in which direction the obvious borrowing took place. Yet, it is well known that the Fifth Dalai Lama had close ties with Rnying-ma-pa monasteries (especially Smin-grol-gling and Rdo-rje-brag). Unlike later Dge-lugs-pa consecration works, the Sde-srid cites a number of Rnying-ma sources. A third explanatory work on consecration was written by Gter-bdag-gling-pa (1646-1714) who belonged to Smin-grol-gling, an important Rnying-ma-pa Monastery at that time.

The tradition of explaining the consecration was, of course, not invented in the seventeenth century. The Consecration Tantra opens with general remarks on the ritual master, the receptacles to be consecrated, the benefits of performing the rituals, the faults in not performing it, consecration viewed from the perspective of the two truths, etc. Some of the consecration works in the Tanjur also provide certain explanations as well. However, while the earlier works devote only a verse (or its prose

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[74]Such arguments are found in the translations of the first part of the Sngags-rim Chen-mo and of Rgyud Spyi'i Rnam-gzhag (Tsong-kha-pa 1977, 1981; Mkhas-grub Rje, 1968).

equivalent) to each topic of discussion, the later works are much more comprehensive.

A standard set of topics for discussing the consecration is found in a consecration work by the early Sa-skya-pa scholar Bsod-nams-rtse-mo (1142-1182), who also coined the term *bzang-po drug*, 'the six good ones', for these six topics: the receptacle (*rten*), ritual master (*slob-dpon*), place (*gnas*), time (*dus*), ritual implements and substances (*yo-byad*), and the ritual method (*cho-ga*).[75] Yet, his discussion of these topics is brief. Gter-bdag-gling-pa has eight topics of discussion,[76] the nature of consecration (*rang-bzhin*), the consecrated receptacle, the faults of not consecrating, the benefits of consecrating, the ritual master, the place, the time, the ritual method. Most of these topics are touched upon in the present work.

In his extensive explanatory work, Padma-'phrin-las includes a discussion of non-tantric consecrations, including the consecration of the *gaṇḍi*,[77] the confession of sins for auspiciousness (*bkra-shis-kyi gso-sbyong*),[78] Śântigarbha's work on *stûpas*[79] which relies on the Mahâ-sannipâta Sûtra,[80] Bodhisattva's text on *stûpas*,[81] the Bka'-gdams-pa *sûtra*-style consecration,[82] and Sumatikîrti's consecration work.[83] After a short survey of the history of consecration in Tibet, mainly of the temples built by Srong-btsan-sgam-po, and Bsam-yas, Padma-'phrin-las reviews textual sources for consecration including some of those found in the Tanjur, both Rnying-ma-pa and Gsar-ma-pa Tibetan sources, as well as their classification according to the various *tantra* classes. The greater part of his work is devoted to very detailed discussion of the method of performing each ritual action supported by a large number of quotations.

Sde-srid Sangs-rgyas-rgya-mtsho, in addition to the above mentioned

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[75]P. 110.1.1-110.1.2.

[76]Work 1, p. 1.

[77]See Bentor, forthcoming 1.

[78]See the section on requesting the deities to firmly abide in the receptacle, in Chapter 2.

[79]Toh. 2652.

[80]Toh. 138. See the section on generating the mind of Enlightenment in Chapter 2.

[81]Toh. 3068, 3069.

[82]See Bentor forthcoming 1.

[83]Toh. 3139, see above.

subjects, makes special reference to the consecration of the *stûpa* for the Fifth Dalai Lama, including the patrons and their contributions, which have historical and even socio-economical significance. The majority of his work is a survey of the ritual itself according to a number of traditions.

The explanatory works of Dil-dmar Dge-bshes and Sgrub-sprul 'Phrin-las-rgya-mtsho in the eighteenth and nineteenth centuries respectively rely heavily on the similar work by Padma-'phrin-las. The work of the former also includes the following tenfold classification of topics:[84] origin (*khungs*) the performance tradition (*gnas-par bya-ba'i srol*) which consists of the history of the ritual in India and Tibet, the meaning of the word, (*sgra don*), the essence (*ngo-bo*), the etymology (*nges-tshig*), the reasons for the non-necessity of the consecration, the evidence for its necessity, the method of performing it, the faults of not performing it, and the benefits of performance.

Consecration in its elaborate form includes, near the end, its explanation for the sake of the patron and the audience.[85] Some of the explanatory works were written for such occasions. The most elaborate such work was written by Dad-pa Mkhan-po, the first Spang-lung Rin-po-che (*ca.* 1770-*ca.* 1835). This work specifies that one should open the explanation to the patron with a general survey of the history of the Buddhist teachings, the twelve acts of the Buddha, the history of Buddhism in Tibet, the various sects, history of the Dge-lugs-pa sect in particular, its masters and monasteries, its basics of learning and teachings. If the patron is a high lama, the text recommends that one should relate his and his predecessors' biographies, the history of his monastery, and so forth. If he is an important political figure, an account of his deeds should be given. Explanations on receptacles of Body, Speech and Mind, on the first images of the Buddha, on the form of the *stûpa*, on the benefit of establishing receptacles, the first images in Tibet, on the qualities of the patron and master, the place, receptacle, time, ritual method, necessity and benefits all should be given. Other explanatory works for use during the consecration were written by Rmor-chen Kun-dga'-lhun-grub [Sa-skya-pa]; Gter-bdag-gling-pa (work 2) [Rnying-ma-pa]; Phrin-las-rgya-mtsho [Bka'-brgyud-

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[84]P. 40.

[85]See the section on commanding the patron in Chapter 2.

pa/Ris-med], etc.

There are also three additional Dge-lugs-pa explanatory works written by the First 'Jam-dbyangs-bzhad-pa (1648-1721/2), work 3; the Second 'Jam-dbyangs-bzhad-pa (1728-1791); and Gung-thang-pa (1762-1823), work 2. Finally, Brag-phug Dge-bshes Dge-'dun-rin-chen wrote in our century four consecration manuals, the more extensive one contains a large number of explanatory remarks, some of which will be cited later on in the present work.

## The ritual master.

One of the fundamentals of the tantric tradition is the role of the guru. Even the most meticulous performance of consecration, according to the most perfect manual, is not considered to bring about any effect unless the ritual is performed by a capable master. As we have seen, consecrations and other rituals are performed through powers acquired by the practice of *sâdhana*. Moreover, major consecrations are often performed by masters who are considered to have achieved Buddhahood in a previous life, but continue to incarnate for the sake of sentient beings. The biographies of most lamas tell of a considerable number of consecration performances. Especially the highest hierarchs, such as the Dalai Lamas, Karma-pas, Sa-skya Khri-chens and Bdag-chens are frequently requested to consecrate or reconsecrate *stûpa*s, images and temples. Consecrations are considered among the chief responsibilities of tantric masters. Grags-pa-rgyal-mtshan lists these as follows: "Further, among the actions of a *vajrâcârya* (*rdo-rje slob-dpon*), the most important are these three: initiations, consecrations, and fire rituals."[86] Receptacles consecrated by high lamas are considered to be a source of greater blessings than larger ones consecrated in a much more elaborate ritual but by a lesser lama. When lamas possess great powers, an elaborate

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[86]*Yang na rdo-rje slob-dpon-gyi las ni dbang bskur-ba dang rab-tu gnas-pa dang sbyin-sreg gsum gtso-bo yin la*/ Commentary on the Hevajra Tantra (see bibliography of Tibetan works), p. 136.2.2.

consecration is not considered necessary; "by just directing their thought, undoubtedly they consecrate."[87] The consecration of Bsam-yas by Padmasambhava is also explained as an 'instant' consecration. The elaborate rituals performed nowadays are said to be a necessary result of the deteriorating qualities of ritual masters.

Padma-'phrin-las quotes the Byang-gter Gnad Gsum 'Dus-pa Rab-gnas-kyi Man-ngag[88] which ranks ritual masters as follows.

> A master of the lower path of the Hînayâna is not suitable for performing consecrations. When a Mâdhyamika master of the Mahâyâna consecrates, he merely purifies the inanimate elements. When a master of the outer *tantra* of the *mantra-tantra* (Vehicle) consecrates, he merely generates [the receptacles] as a *yi-dam* When a master of the generation and perfection [processes] consecrates, he is merely able to invite the *ye-shes sems-dpa'* and [make it] absorb [into the *dam-tshig sems-dpa'*]. When a yogin who has realized the great *ye-shes* consecrates, just as, for example, by making a request to a wish-fulfilling jewel, every want will be fulfilled, by merely having the intention to consecrate an image of the Tathâgata and by making a sign (*rten-'brel*), a consecration, in which the *ye-shes sems-dpa'* is invited from the realm (*dbyings*), absorbs into the image, and firmly remains [there] until the desired qualities are attained, would be accomplished for the duration of twenty-one aeons.[89]

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[87]Padma-'phrin-las, p. 22.2-22.3 (see below). The 12th Karma-pa Byang-chub-rdo-rje (1703-1732) consecrated three monasteries in Rumtek, Sikkim from his seat in Mtshur-phu. These type of consecration is called *zangs-thal* (See Tsering 1984:19, note 19).

[88]Rgod-kyi-ldem-phru-can (work 1). This work is temporarily unavailable to me.

[89]*Theg-pa chung-ngu'i lam man-cad-kyi slob-dpon-gyis rab-gnas byar mi rung/ theg-pa chen-po dbu-ma'i slob-dpon-gyis rab-gnas byas na 'byung-ba bem-po sbyong-ba tsam/ sngags-kyi rgyud phyi-rgyud-kyi slob-dpon-gyis rab-gnas byas na 'dun-pa lha-ru bskyed-pa tsam/ bskyed rdzogs-pa'i slob-dpon-gyis rab-gnas byas na ye-shes-pa spyan-drangs nas bstim nus-pa tsam/ ye-shes chen-po rtogs-pa'i rnal-'byor-pas rab-gnas byas na dpe yid-bzhin-gyi nor-bu la gsol-ba thebs-pa ltar de-bzhin gshegs-pa'i sku-gzugs la rab-gnas gsol-ba'i 'dun-pa dang rten-'brel byas-pa tsam-gyis gang bsams-pa 'dod-dgur sgyur-te dbyings nas ye-shes-pa spyan-drang-ba dang/ gzugs-sku la bstim-pa dang/ 'dod-pa'i yon-tan ma grub-kyi bar-du brtan-bar bzhugs-pa'i rab-gnas rlung-khug-pa nyi-shu rtsa gcig-gi bar la*

Padma-'phrin-las cites another work rediscovered by Rgod-kyi-ldem-phru-can (1337-1408)[90] on the kind of master endowed with the ability to consecrate,

> The best are persons who, having realized the meaning of Emptiness and compassion, see the truth; by just directing their thought, undoubtedly they consecrate. The middle ones, having united the duality of the generation and perfection [processes] by completing the signs of the approaching and achieving practice,[91] would perform [consecration]. The lesser ones would perform by their pure training and vows. Thus, they must confess their sins; the *sngags-pa*s must confess any violation of their commitment. Otherwise they are not fit to act as masters. I believe that, in fact, the middling persons undoubtedly consecrate.[92]

Similarly, Brag-phug Dge-bshes maintains,

> Persons who know appearance as the miraculous display of awareness (*rig-pa*) accomplish a consecration with its perfect meaning.[93]

> Persons who do not know appearances as the dramatic action (*rol-pa*) of *ye-shes*, as long as they hold the receptacle and the *ye-shes sems-dpa'* as different, even if they perform consecration a hundred times, as long as they hold the receptacle and the *ye-shes sems-dpa'* as different, they cannot

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*'grub-par 'gyur-ro/* pp. 22-4-23.2.

[90]Work 2.

[91]See the section on tantric rituals and consecration above.

[92]*Gang-zag rab-tu gyur-pas ni/ stong-nyid snying-rje'i don-rtogs-shing/ bden-pa mthong-ba'i gang-zag-gis dgongs-pa bstad-pa tsam gyis kyang/ rab-tu gnas-par the-tshom med/ 'bring-gis bskyed-rdzogs zung-'brel zhing/ bsnyen-sgrub rtags-rnams rdzogs-pas byas/ tha-ma bslab-sdom gtsang-mas byas/ des kyang gso-sbyong blang-bar bya/ sngags-pas dam-tshig bshags sdom-bya/ de min slob-dpon byar mi rung/ nga-yi rjes-su 'jug-pa yis/ mngon-sum 'bring-gi gang-zag-gis/ rab-tu gnas-par the-tshom med/* pp. 23.2-4.

[93]*Snang rig-pa'i cho-'phrul-du shes-pa'i gang-zag-gis yang-dag don-gyi rab-gnas grub-pa yin-te/* p. 253.4-5.

accomplish a genuine consecration because the spirits of mistaken dualistic thinking have possessed them.[94]

Other writers, however, agree to settle for less than the ideal master. Having mentioned the exemplary qualities of a master according to the Guru-pañcika (Bla-ma Lnga-bcu-pa) and the model of the three sets of *de-nyid bcu*,[95] Dad-pa Mkhan-po states, "In the deteriorating times nowadays such complete qualities are very rare."[96] Thus, Dad-pa Mkhan-po Grags-pa-rgyal-mtshan[97] and others maintain that the ritual master should at least be endowed with the outer *de-nyid bcu*, obtain the Vajrâcârya initiation, generate a mind of Enlightenment, complete the approaching practice, keep their vows and commitments, hear explanations about the consecration ritual, observe and know it, be skilled in performing initiation and so forth.[98]

To conclude this topic, the consecration literature exhibits two views on the ritual master. On the one hand, the ideal master is an Enlightened Being endowed with the powers to instantly effectuate the consecration, and on the other, a more practical view which enables a larger number of lamas to engage in the performance of consecrations. This discussion also points to a distinction between the outer physical aspects of the performance which involve ritual substances, implements and actions, and the internal aspect of the level of religious practice which renders the

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[94]*Snang-ba ye-shes-kyi rol-par ma shes-pa'i gang-zag-gis rten dang ye-shes-pa tha-dad-du bzung phyin-chad rab-gnas-kyi cho-ga brgya tshar-du byas kyang gnyis-'dzin 'khrul rtog-gi byur-'dre zhugs-pa'i dbang-gis cho-ga yang-dag mi grub-bo/* pp. 255.6-256.1.

[95]*Phyi'i de-nyid bcu, nang-gi de-nyid bcu,* and *gsang-ba'i de-nyid bcu.* These are qualities of tantric masters listed, for example, in Brag-phug Dge-bshes, p. 191.2-191.5. See also Rigzin, pp. 267-268, 227; 'Jam-dbyangs-bzhad-pa, work 3, p. 673; Mkhas-grub Rje 1968:272-273, n. 4, etc.

[96]*Deng-sang snyigs-ma'i dus-su yon-tan de thams-cad tshang-ba shin-tu dkon-pa...* P. 69.2.3.

[97]P. 241.2.5-241.3.2.

[98]In the Sdom Gsum Rab-dbye (p. 311.1-311.2), Sa-skya Paṇḍita sets forth a very formalistic imperative for the ritual master of consecrations and initiations, demanding that they be recipients of the *vajrâcârya* initiation. P. 311.1-311.2.

performer capable of effecting the consecration.

Tibetans favor a three-fold classification. The Bhutanese Brag-phug Dge-bshes lists them thus:

> An outer consecration of substances and signs which is elaborated (*spros-bcas*); an inner consecration of habituating the generation and completion processes, which is without elaboration (*spros-med*); and a secret consecration of the perfect meaning, which is completely without elaborations (*shin-tu spros-med*).[99]

Similarly, Padma-'phrin-las cites a book by O-rgyan-rdo-rje-'chang which calls for thirteen elements, or 'signs' (*rten-'brel*), in the consecration ritual. The outer signs include the generation of the Mind of Enlightenment, riches, actions, substances, good omens, and auspicious astrological timing. The inner signs comprise the fitness for action of the subtle body, clear and stable consecration (*samâdhi*), the actual appearance of signs of warmth (as signs for the successful practice of the approaching and achieving) and complete ancillaries of the ritual. The secret signs are the ability to invite the *ye-shes sems-dpa'* and the power to request it to firmly remain as long as its actions are not completed. Through the complete ensemble of these elements, a perfect consecration will be performed.[100]

In the following chapter, when the discussion at times heavily

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[99]*Phyi spros-bcas mtshan-ma rdzas-kyi rab-gnas/ nang spros-med bskyed-rdzogs goms-pa'i rab-gnas/ gsang-ba shin-tu spros-med yang-dag don-gyi rab-gnas-so/* p. 256.4-5.

[100]*Rab-tu gnas-par byed-pa la rten-'brel zab-mo bcu-gsum 'dzom dgos-par gsung [gsang]-sngags-kyi rgyud chen-po nas gsungs/ de yang bsam-pa sems-bskyed bzang-ba/ 'byor-pa'i longs-spyod dag-pa/ bya-ba byed-pa-rnams-kyi gzugs dang lang-tsho dang/ rdzas dang/ rten-'brel bzang-ba/ gza' dang rgyu-skar dus bzang-ba-rnams phyi'i rten-cing 'brel-bar 'byung-ba'o/ rlung-sems las-su rung-shing dar-ba/ ting-nge-'dzin gsal-zhing brtan-pa/ drod-rtags mngon-du thon-pa/ cho-ga yan-lag tshang-ba-rnams nang-gi rten-'brel-lo/ rgyal-ba'i dgongs-pa longs-pa dbyings nas ye-shes-pa spyan-drang nus-pa/ nam 'phrin-las ma grub-kyi bar-du gzugs la ye-shes-pa bzhugs-su gsol nus-pa-rnams gsang-ba'i rten-'brel-lo/ 'di-rnams 'dzom na bkra-shis phun-sum tshogs-pa'i rab-gnas-zhes bya-ba 'grub-par gsungs/* p. 30.3-6.

concentrates on the physical, 'outer' elements of the ritual performance, the inner and secret components should not be forgotten. It is beyond the scope of an academic thesis of this kind to evaluate the actual presence of the internal elements (the visualizations, manipulations of internal energies, and so forth). Yet most Tibetan authors assume that in a proper and effective consecration they will be present.

## The *lha* invited into the receptacle.

The *lha* invited to abide in the receptacle varies according to the tantric tradition followed by the performers of the consecration. At present, for the most part, the Highest Yoga Tantras are dominant in Tibetan *sâdhana* practices and therefore also in consecration rituals performed in conjunction with them. The *yi-dam* (*iṣṭa-devatâ*) commonly established in receptacles nowadays are Rdo-rje-sems-dpa' (Vajrasattva), Rdo-rje-'jigs-byed (Vajrabhairava), Kye-rdo-rje (Hevajra), Bde-mchog (Cakrasaṃvara), Gsang-ba-'dus-pa (Guhyasamâja), and others. As is well known, some of these *lha* are popular within certain sects. While Hevajra is a very popular *yi-dam* among the Sa-skya-pa, Vajrabhairava practices are common with the Dge-lugs-pa and so forth. Most Tibetan monks are familiar with only a limited number of *sâdhana*s which are practiced at their monasteries. It is in conjunction with these practices that the consecration is performed at a given monastery.

In addition, consecration works contain references to invitations of *lha* of the lower *tantra*s (*rgyud-sde 'og-ma*), which are typically arranged in threefold, fivefold, or sixfold 'families' (*rigs*, *gotra*)[101] The lords (*gtso-bo*) of the three families, the Tathâgatas Akṣobhya (Mi-'khrugs), Amitâbha ('Od-dpag-med), and Vairocana (Rnam-par-snang-mdzad) correspond to the aspects of Body, Speech and Mind respectively. Akṣobhya and Vairocana, however, are often interchanged. According to the Vajrâvali,[102] in consecrating temples Vairocana is established therein; in consecrating books, Amitâbha; in consecrating images, if one does not know to which 'family' it belongs, Akṣobhya or Vajrasattva are established;

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[101]Snellgrove 1987:189-198, 1959:II.iv 96-103, Mkhas-grub Rje1968:100-139.

[102]Toh. 3140, p. 126.5-126.7.

if the family is known its lord is established.[103] In a recent work, Ngag-dbang-legs-grub (1874-1952) presents an elaboration of this system. Vairocana is established in temples, *stûpas*, *tsha-tshas*, etc.; Amitâbha in books, protection wheels (*srung-'khor*), *maṇi* wheels, etc.; Akṣobhya in various emblems (*phyag-mtshan*) such as Vajra and bell; and Vajradhara in images, *thang-kas*, etc.[104] There is also a fivefold system correlating with the classification of the five Tathâgatas, which includes in addition to Body, Speech and Mind, also Qualities (*yon-tan*) and Action for the Dharma (*phrin-las*). Such an example may be found in a work by Kong-sprul Blo-gros-mtha'-yas (1813-1899).[105] These reflect systems of the lower *tantras* which seem to have been predominant in the consecration ritual before it was adopted by the Highest Yoga Tantra. Additional layers of the lower *tantras* are evident also in the water initiation which occurs as the supreme bathing.[106] An investigation into the evolution of the consecration ritual from the lower to higher *tantras* has yet to be undertaken. The difficulty here is in determining what the system of the lower Tantras is. In certain instances, this is quite evident. For example, in order to facilitate the visualization of oneself as a *lha*, the initiates put on the *lha*'s clothes (*dbang rdzas*). As a remnant of the practices of the lower tantras, even in initiations of the Highest Yoga Tantra, the garments of the *sambhoga-kâya* form of the *lha* are worn. In general, however, the classification into the four classes of *tantras* raises as many questions as it solves.

In a number of consecration works Śâkyamuni Buddha is invited to abide in the receptacle,[107] and in some of these instances the ritual is

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[103]For alternatives, see *ibid.*, pp. 126.7-127.1.

[104]See Abhayâkaragupta, Toh. 3140, pp. 126-7; 'Jam-dpal-bshes-gnyen, Toh. 2573, p. 72; Heruka Gal-po, (see the bibliography of canonical consecration texts) p. 329; Kun-dga'-snying-po (see the bibliography of Tibetan works) p. 47.4; Grags-pa-rgyal-mtshan, p. 159; the First Panchen Lama, p. 825; Sde-srid Sangs-rgyas-rgya-mtsho, 241-2; Kong-sprul Blo-gros-mtha'-yas (see the bibliography of Tibetan textual sources on the insertion of *dhâraṇîs* into receptacles) p. 119; Brag-phug Dge-bshes, 237; Ngag-dbang-legs-grub, work 2, pp. 489-494. There are, of course, variations between these works.

[105]See the bibliography of works on the insertion of *dhâraṇîs* into receptacles.

[106]See the section on offering bath, below.

[107]Such as the works by Phag-mo-gru-pa, Rang-byung-rdo-rje (see the bibliography of

designated by the controversial term "*sûtra* style consecration" (*mdo-lugs rab-gnas* or *pha-rol-tu phyin-pa'i lugs rab-gnas*)[108] Even though Śâkyamuni Buddha does appear as the main *lha* of the mandala in certain tantric systems[109] it still needs to be determined to what extent these works reflect an early intermediary system between the Sûtra and Kriyâ Yoga systems.

## The consecrated receptacle.

In most Indian works on consecration there is no systematic classification of consecrated receptacles. The Consecration Tantra mentions "the consecration ritual for beaten metal [images], paintings and engravings."[110] The Samvarodaya Tantra speaks about "consecration of images and so forth which were cast or assembled."[111] Snang-byed-zla-ba lists in his work found in the Tanjur "images, *stûpa*s, temples, holy Dharma [scriptures], cloth paintings, books which are well proportionate, nice, perfect, a cause of happiness."[112] On the other hand Atiśa's consecration work does contain a reference to receptacles of Body, Speech and Mind, meaning images, books and *stûpa*s.[113] Also, Nag-po-pa classifies receptacles as embodiments (*bdag-nyid*) of Body, Speech and Mind. Yet under the category of Body embodiments he enumerates *stûpa*s, temples, stone pillars, groves, wells, springs, pools, horse platforms and wooden pillars,[114] under Speech, rosaries and books on mundane as well as

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consecration works not available to me), Khams-sprul III, Rje Mkhan-po XIII, work 2, Kong-sprul Blo-gros-mtha'-yas , etc.

[108]Bentor forthcoming 1.

[109]See for example Sarva-durgati-pariśodhana chapter 2.1.

[110]*Brdungs-pa dang/ bris-pa dang/ 'bur-du byas-pa la-sogs-pa rab-tu gnas-pa'i cho-ga gsungs-pa/* Toh. 486, p. 292.2.

[111]*Lugs-ma'am mgnon-par 'du byas-pa'i/ sku-szugs la-sogs-pa-rnams ni/ rab-gnas don-du...* Toh. 373, p. 581.7.

[112]*Sku-gzugs mchod-rten gtsug-lag-khang/ dam-chos ras-ris glegs-bam-rnams/ bzang-po tshad-kyis mdzes-ba dang/ rdzogs-pa bde-ba'i rgyu-rnams la/* Toh. 1904, p. 17.1-2.

[113]See the section on the consecration literature above.

[114]*Mchod-rten dang/ gtsug-lag-khang dang/ rdo-rings dang/ shing-ljon-pa dang/ khron-pa*

supramundane topics. However, there is no enumeration under Mind embodiments. In sum, the common Tibetan classification into receptacles of Body, Speech and Mind is found in the Tanjur; still, this formulation is not always found in its final shape there.

Some consecration works such as that by Nag-po-pa mentioned above, Abhayâkaragupta,[115] 'Dus-kyi-'khor-lo'i-zhabs,[116] and the First 'Jam-dbyangs-bzhad-pa[117] mention consecrations for secular edifices, such as wells and groves. Such consecrations occur also in Hindu works.[118] Secular edifices, however, are certainly not major objects of consecration in the Tibetan tradition. Their inclusion in Tibetan works may be attributed largely to their occurrence in the Tanjur. So far I know of only one example of a Tibetan text written for the consecration of a worldly construction, in this case a bridge.[119] The common Tibetan view on this seems to be represented by Ngag-dbang-legs-grub who maintains that worldly entities such as local *lha*, male and female patrons, the wheel of existence, animated and unanimated objects, monasteries and towns, offerings substances, ritual substances and implements, boats, bridges, water wheels, etc., cannot be consecrated through the tantric ritual of generating them as a *lha*. These are consecrated through the recitation of verses of auspiciousness and the verse of interdependent origination accompanied by scattering of flowers.[120]

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*dang/ chu-mig dang/ lteng-ka dang/ rta-babs dang/ shing-rings-rnams-so/* Toh. 1257, pp. 559.6-560.1.

[115]Toh. 3140, pp. 129-131.

[116]Toh. 1392, pp. 57-58.

[117]Work 3, p. 671.

[118]See Kane 1974 II 889-896.

[119]Dbyangs-can-grub-pa'i-rdo-rje, "Zam-pa rab-gnas bya-tsul 'gyur-med rdo-rje'i lhun-po," Tôhoku II 6484. Unfortunately this text is unavailable to me at present.

[120]*'Jigs-rten-pa'i gzhi-bdag/ yon-bdag pho-mo/ srid-pa'i 'khor-lo/ snod-bcud dang dgon-grong-gi bkod-pa/ mchod-rdzas dang/ spyan-gzigs/ gzings/ zam-pa/ chu-skor sogs la ni bgegs-bskrad-dang/ dkon-mchog gsum-gyi bkra-shis dang/ gang-ser-ma dang/ ye-dharmâs me-tog 'thor-ba tsam las bskyed chog med-do/* work 2, p. 494.2-4. For the recitation of verses of auspiciousness and the verse of interdependent origination, see the section on requesting the deities to firmly remain in the receptacle in Chapter 2.

Receptacles of the Body, Speech and Mind of the Buddha were already briefly discussed in the introduction to this chapter. Receptacles other than images and *stûpa*s commonly consecrated are amulets[121] which are also receptacles of relics, paintings of *lha*, *dhâraṇî*s, protective wheels (*srung-'khor*) and so forth. Here I would like only to survey some of the central images in the Tibetan monasteries recently built in Bodhanath, Kathmandu, where I conducted my field-work. Most common are images of Śâkyamuni Buddha occasionally flanked on both sides by images such as Mahâkaruṇika or Târâ and Padmasambhava. In other temples, Maitreya Buddha, Rje Tsong-kha-pa, or Padmasambhava are portrayed as central images. Among the common triads are the abbot Śântarakṣita, the teacher Padmasambhava and the Dharma King Khri-srong-lde-btsan (*mkhan slob chos gsum*), or Vairocana, Akṣobhya and Amitâbha.

Major receptacles such as large images in a temple or a *stûpa* for a deceased lama are usually consecrated in an extensive ritual lasting from one to three days[122] performed by an abbot or incarnate lama together with the entire assembly of monks. Smaller receptacles, which are usually privately owned, are consecrated in a brief ritual frequently performed by a high monastic personage alone in his own quarters. This brief ritual, which lasts only a few minutes, may consist of merely reciting the verse of interdependent origination and the consecration mantra (*Oṃ supratiṣṭhâ vajraye Svâhâ*) while scattering previously empowered grain on the receptacle, accompanied by a request to firmly abide in the receptacle and verses of auspiciousness.[123] A slightly more elaborate ritual may include also a very brief invitation of *lha* into the receptacle.[124] The specific

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[121]See Skorupski 1983b.

[122]The most extensive consecrations I observed, namely the annual reconsecration of Bodhanath Stûpa analyzed below, and the consecration of the *stûpa* in Bloomington, Indiana, by His Holiness the Dalai Lama and monks of Rnam-rgyal Grwa-tshang, lasted for three days. Some manuals such as the one for an extensive consecration written by Brag-phug Dge-bshes, are designed for five days of rituals. When a sand mandala is constructed, the ritual may last still longer (see Sharpa 1985). However, the drawing of a sand mandala prolongs only the preparation phase, not the actual ritual.

[123]See the section on requesting the deities to firmly abide in Chapter 2.

[124]Note that the ritual of requesting the deities to firmly abide in the receptacle has its own

concise consecrations vary slightly from one lama to another. However, their components demonstrate what are the main features of the ritual, even in its most extensive forms.

**Auspicious dates for performing consecrations.**

According to the Tibetan tradition, the most auspicious days for performing consecrations are the four major Tibetan Buddhist holidays (*dus-chen bzhi*)[125] and full moon days (*tshes-pa bco-lnga*). However, Indian works such as the Consecration Tantra or Atiśa's work on consecration preserve an Indian system of auspicious times shared also by the Hindu tradition.[126] The discussion of auspicious dates in the Consecration Tantra falls under the categories of months, days of the month, lunar constellations and days of the week.[127]

Months:

> The first or second months of the spring
> The third month of the winter and spring
> The first and second months of the summer
> The white direction in which the sun stays in the north.[128]

That is to say the third month of the winter, three month of the spring and the first and second month of the summer or the months in which the days grow longer.[129]

> On the second, or likewise on the sequential third,
> Or at times which agree with the planet,

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short invitation.

[125]See the discussion of the timing of the consecration in Chapter 2.

[126]See Kane 1958:463-718; Brihat Samhitâ, chapter 60; Goudriaan 1965:172.

[127]Toh. 486, pp. 297-9; Tog Palace, pp. 750-1. Here the readings of the Tog Palace edition were followed.

[128]*Dpyid-zla ra-ba'am dpyid-zla 'bring/ dgun dang dpyid-kyi tha-chung ngam/ dbyar-ra de-bzhin dbyar 'bring-po/ nyi-ma byang-du gnas-pa-yi/ dkar-po phyogs-kyi/* Toh. 486, p. 297.6-7.

[129]See Schuh, 1973:146.

[the consecration] could begin also on the dark direction.
When all aspects agree, people will flourish for a long time.[130]

The 'second' and 'third' might be days of the months; this is, at least, the way Rje-btsun Grags-pa-rgyal-mtshan understands the text.[131] They also might here refer to the day of the month and the constellation which are the second and third topics treated here.[132] In this case, when the day of the month and the constellation agree with the planet, the consecration could be performed when the sun is in the dark direction, that is to say between the fall and spring equinoxes.
The days of the month:

[on] the fifteenth, and likewise [on] the eighth,
likewise also on the thirteenth, [? the consecration should be performed]
When the sky is empty [of the moon] and likewise also on the fourteenth it should not be performed.[133]

The constellations:

In all [the following constellations][134] the 20th[135] and

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[130]*Gnyis-pa'am/ rim-bzhin de-ltar gsum-pa'am/ gang tshe gza' dang rjes mthun na/ nag-po'i phyogs la'ang brtsams-par bya/ gang tshe thams-cad mthun-gyur na/ mi-rnams yun-du 'phel-bar byed/* Toh. 486, p. 297.7.

[131]P. 241.3.4-5. Grags-pa-rgyal-mtshan also switches the order of the sentences here. He reads the lines *bco-lnga... de-bzhin-no* after *...gsum-pa'am* and explains that the second, third, fifteen, eighth, and thirteenth are referring to days of the month.

[132]Cf. Atiśa's consecration: *gza' skar tshe grangs mthun 'dzom na/ mar-gyi ngo la'ang bya-bar shis/* "When the proper planet, constellation and day of the month converge, even in the dark part of the month it is auspicious to perform". Toh. 2496, p. 509.6.

[133]*Bco-lnga de-bzhin brgyad-pa dang/ bcu-gsum-pa yang de-bzhin-no/ gnam-stong dang ni de-bzhin-du/ bcu-bzhi-pa la'ang bya-ba min/* Toh. 486, pp. 297.7-298.1.

[134]See Schuh, 1973:147-9.

[135]The 20th constellation appears here twice. Grags-pa-rgyal-mtshan has here *chu-stod* which is the 19th constellation. *ibid.* Atiśa has *chu-stod* in place of the other mention of the 20th constellation. Toh. 2496, p. 509.

3rd, 21st likewise 5th, 18th and 17th and
7th and likewise 20th, also likewise 25th.
In all these constellations beings flourish, therefore
it is best to perform consecration in them.[136]

The planets (days of the week).

The planets etc. of Thursday (Jupiter), Wednesday (Mercury)
Friday (Venus) and Monday (the moon) should be known.
If one performs the ritual action on these good [planets]
the consecration would be of highest virtue.[137]

Yet, these astrological considerations are not always taken as the determining factor. Atiśa mentions, in addition to the effect of the celestial bodies, the role of religious accomplishments and *karma*.

"If the master has obtained signs, there is no need to calculate the planets and constellations. There would be no obstructions and leading astray."[138] 'Signs' here refers to those manifested at the successful completion of the approaching and accomplishing practice.[139] And, "Even though there are planets and constellations the flourishing and declining depends on the *karma* of that group of people"[140]

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[136]*Thams-cad-du ni chu-smad dang/ snar-ma gro-bzhin de-bzhin-te/ lag-pa snubs dang snrod dang ni/ rgyal dang chu-smad de-bzhin-no/ khrums-smad-dag kyang de-bzhin-du/ rgyu-skar 'di-rnams thams-cad-du/ skey-dgu 'phel-zhing de-yis ni/ rab-tu gnas-pa mchog-tu byed/* Toh. 486, p. 298.1-2.

[137]*Phur-bu lag dang pa-wa-sangs/ zla-ba'i gza' sogs shes-bya-ste/ 'di-rnams bzang ldan las byas na/ rab-tu gnas-pa mchog-tu dge/* Toh. 486, p. 298.4.

[138]*Slob-spon mtshan-ma thob-pa na' gza' dang rgyu-skar brtsi mi-dgos/ bgegs dang log-par 'dren-pa'ang med/ ibid.* The Consecration Tantra has only a slightly different version of the last two lines. Toh. 486, p. 298.

[139]See the section on 'tantric rituals and consecration' above.

[140]*Gza' dang skar-ma de-dag kyang/ dar gud mi-rigs las dang sbyar/* Toh. 2496, p. 509.5.

## Pre-consecration rituals.

The process of rendering a receptacle sacred is not confined to the final consecration which includes the establishing of a *lha* therein. The deposition of relics and *dhâraṇîs* plays a major role in this process. The relationship between these two components of the Tibetan consecration has a near parallel in medieval Christian ritual. The medieval Christian consecration of churches was a fusion of two rituals: the earlier ritual of deposition of relics within the altar and the ritual of lustration, which was adopted in the eighth century.[141] The first ritual is said to be modelled after funerary rites while the latter is modelled after baptism.[142] Similarly, the Buddhist ritual of depositing the relics of the Buddha and other sacred personages in *stûpa*s is known from early times from a variety of literary, archaeological and inscriptional evidence.[143] Not much is known about the Indian Buddhist ritual of the final consecration. Yet, the Bṛihat-Saṃhitâ[144] dated to *circa* 500 C.E.[145] includes bathing as one of the major components of the consecration of images.[146] It is at any rate clear that, like the medieval Christian ritual, the Tibetan consecration consists of two phases -- the final consecration performed upon the completion of the receptacle whose main function is to establish a *lha* therein, but which includes as an important ancillary also a bathing ritual, and the first phase consisting of the deposition of relics and *dhâraṇîs* inside the receptacle, carried out simultaneously with the construction of the receptacle, or prior to its sealing.

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[141]Davis 1986:192.

[142]*Ibid.* p. 193.

[143] For literary sources, see for example the Mahâ-parinirvâṇa Sûtra, the Adbhuta-dharma-paryâya (Bentor 1988) and Schopen, in progress. For archaeological evidence see Cunningham 1854: 297-301, 330-333, etc.; Marshal 1951; Longhurst 1938; etc. For inscriptional sources, see Schopen 1988, etc.

[144]Chapter 60.

[145]Witzel 1987:476.

[146]It is interesting to note that among the various priests who should consecrate images according to their respective traditions, the Bṛihat Saṃhitâ mentions Buddhists.

Two genres of Tibetan literature may inform us about the ritual of depositing relics and *dhâraṇîs* in receptacles. Firstly, the manuals for this ritual called *gzungs-gzhug lag-len* or *gzungs-'bul lag-len*, 'the rite of inserting *dhâraṇîs*' or, 'the rite of offering *dhâraṇîs*,' which give instructions on the ritual preparation of each of the relics and *dhâraṇîs* and on their hierarchical arrangement within the receptacle. A selected bibliography of such works, especially of those which are in current use, is included in Chapter 4 of this work. The second type of literature on this subject are *dkar-chag*s, guides or 'indices' on the content of specific receptacles, in other words, on the types of relics and *dhâraṇîs* which have been inserted into important *stûpa*s and images.[147] It should be noted that there is a general consensus between these two types of literature. That is to say, the prescriptions of the manuals belonging to the first type are actually followed according to reports found in the other. Indeed, even though the average monk is not skilled in the techniques of preparing and inserting relics and *dhâraṇîs* into receptacles, there is at least one monk in every sizeable monastery who has mastered these practices by means of oral and literary transmissions. The primary method for the study of the content of *stûpa*s and images so far has been practiced by art historians who empty museum and private pieces out of their sacred relics. Unfortunately many of such investigations are carried out without any cultural context.[148]

I have discussed some details of the ritual of inserting relics and *dhâraṇîs* into receptacles elsewhere.[149] Here I would like to make only a few remarks. In the only extended study of the Tibetan *stûpa* so far published, Tucci says:

> We have already stated that the construction of the stupas (mchod-rten) ... generally in Tibet have no funerary

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[147]This type of literature has been studied by Dan Martin, forthcoming and unpublished.

[148]Preston (1983) is ignorant of the meaning of his findings. On the other hand, the staff of the Newark Museum recently has been very sensitive to the cultural context of its Tibetan exhibition (Reynolds 1989). On this subject see also Hatt 1980; Kalsang 1969; Lange 1964; Olson 1950-71; Reedy 1986; Reynolds *et al.* 1986; Schulemann 1969; and Sommarström 1980.

[149]Bentor 1990; see also Dagyab 1977; Gyalzur 1983; and Manen 1933.

> character. And if by chance this character should be present, then it is merely a secondary one and it is surely rather rare since in my explorations of hundreds of stupas (mchod-rten), with inscriptions, I did not find even one of them which the epigraphic data could allow to consider as being erected on the relics of some saints. They, instead, are inspired by that complex religious sentiment moulding the entire life of the Tibetans, and inherited by them, perhaps even exaggerated, from their Indian masters.[150]

But it is clear from ritual manuals on the insertion of relics and *dhâraṇîs*, from guides to specific receptacles, and from the concluding parts of numerous Tibetan biographies which describe the construction of *stûpa*s to contain the relics of the saint whose life they relate, as also from observations and general familiarity with the Tibetan traditions, that *stûpa*s have, above all else, a funerary character. Most *stûpa*s are constructed for enshrining the relics of a particular lama. Furthermore, the *stûpa*s constructed mainly for some other purpose, such as the blessing of a certain locality and the prevention of misfortunes occurring there, also contain relics of various lamas and holy personages. Moreover, similar to *stûpa*s, major images also contain relics and *dhâraṇîs*. Tucci is right when he points out that the basic concept of the Tibetan *stûpa* was inherited from the Indian masters. As mentioned above, there is copious evidence that the Indian *stûpa* served as a reliquary as well.

Finally, I would like to comment on the relation between the insertion of relics and the final consecration of a receptacle on which Tucci has the following misleading observation:

> It [consecration] takes the place of that 'life' (*jîvita* say the pâli sources) which introduced into the *mc'od rten* either some part of the Master's body, like his nails or hair, or an object which had come in contact with him, like a piece of his dress, or relics which, becoming transformed into a magic replica of the Saint himself bound his mysterious presence to that monument or that image.[151]

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[150]Tucci 1932/1988:26.

[151]1949:313.

It is unlikely that the consecration would "take the place" of a cult so deeply rooted in Buddhism as the relic cult,[152] and, indeed, it does not. Earlier consecration manuals such as those by Abhayâkaragupta or Grags-pa-rgyal-mtshan include rituals for both the deposition of relics and consecration. Later manuals are usually devoted to only one of these subjects. Tucci, basing his discussion on the consecration work by the First Panchen Lama which treats only the final consecration, apparently ignored the literature on the deposition of relics. During my field work in Nepal in 1987-89 I saw instances in which the consecration was neglected or postponed,[153] but the deposition of relics was never omitted.

Very rarely do Tibetan rituals completely supplant their earlier forms. Typically, Tibetan rituals are a conglomerate of various rituals of different ages with the more recent tantric version assuming a central position. Among such ritual agglomerations are initiations,[154] burnt offerings (which include Vedic elements), ground rituals, consecrations, etc.[155] Thus, although the insertion of relics historically preceded the consecration ritual as it is described here, it is still incorporated, and in a more elaborate form, in the ritual as it is practiced up until the present by Tibetans. It is precisely this historical dimension that has yet to receive the attention it deserves. As Blondeau and Karmay have said in a recent publication.

> Nulle étude n'a été publiée à ce jour sur les origines historiques d'un rite, ses transformations dans le temps, ses

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[152]The relic cult plays a very important role in Buddhism as was noted, for example, by Snellgrove (1973:411). The latter says: "There were certainly pure philosophical doctrines propounded during the early history of Buddhism, just as there have been ever since, but there is no such thing as pure Buddhism *per se* except perhaps the cult of Śâkyamuni as a supramundane being and the cult of the relic *stûpa*."

[153]This was for a variety of reasons. The rationale allowing it is based on the fact that an already consecrated image is deposited inside the larger receptacle [Kong-sprul Blo-gros-mtha'-yas, p. 104 (see the bibliography of Tibetan textual sources on the insertion of *dhâraṇî*s into receptacles)].

[154]Cf. Snellgrove 1987:228-235.

[155]These topic is further discussed in Bentor (forthcoming 1).

> variantes d'une tradition à l'autre. Si elle était menée, cette étude permettrait peut-être de déceler le travail d'assimilation et les apports successifs qui ont constitué les rituels tels qu'on les observe de nos jours.[156]

In conclusion, through the consecration ritual a receptacle is transformed into an embodiment of one's *yi-dam*. This ritual complements, and does not replace, the infusion of a receptacle with "divine power" through the insertion of relics. These two rituals comprise the Indo-Tibetan process of transforming receptacles into sacred objects equal to emanations of Buddhas.

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[156]P. 122. In a forthcoming paper I have attempted to trace the historical development of one aspect of the consecration ritual.

# CHAPTER TWO

## Introduction.

In this chapter each individual ritual episode in the consecration ritual will be discussed in some detail. The basis for this discussion is the annual reconsecration of Bodhanath Stûpa in Nepal[1], by the Dga'-ldan-chos-'phel-gling monastery, performed according to the ritual manual written by Khri-byang Blo-bzang-ye-shes-bstan-'dzin-rgya-mtsho (1901-1981),[2] and translated into English in chapter 3 below. The structure of this analysis parallels the ritual itself, and is best read along with the corresponding sections of the translation. Before entering into the detailed discussion I would like to make a few general observations.

The consecration ritual falls under the category of organized monastic ritual as distinguished from both private practice performed in seclusion and 'popular' rituals performed solely for mundane purposes. Still, this distinction does not produce mutually exclusive categories. The consecration, like a large number of Tibetan rituals, contains elements of both the soteriological and the mundane. It belongs to a group of public rituals performed by monastic members following a highly structured manual for the sake of a community of lay and monastic people.

Organized monastic rituals which are performed either at a monastery or at a patron's home are usually complex. They are constructed out of basic units of ritual actions which are shared in common with a large number of such rituals. At least two attempts to classify Tibetan rituals have been made in the West, one by Beyer who based his classification mostly on rituals for Târâ and the other by Ellingson who relied not only on the content of rituals but also on the very informative character of ritual music. In spite of their differing systems of classification, both agreed that Tibetan rituals are complex combinations of basic building blocks. Ellingson says: "... in actual performance, these separate categories are blended together into complex mixtures..." (1979a:684). Similarly, Beyer remarks: "But we must bear in mind that it is rare to find any ritual type in total isolation, especially in communal ritual activity." (1973:257). One of the grounds for the diversity among

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[1]On the history of this *stûpa* see Blondeau 1982-83.

[2]On the relation between written manuals and actual performances see chapter 1.

rituals is not so much a fundamental difference in their basic units as a difference in emphasis on one or another particular unit.[3]

Perhaps a better way to study Tibetans rituals is not to begin by classifying them but rather by focusing on the common principles which guide this complex system. Some of these principles will be clarified below. Additional studies of different types of Tibetan rituals will yield a more complete understanding of this elaborate tradition.

Like most tantric rituals, the consecration begins with a transformation of the performers as well as the ritual substances and implements into 'divine' entities. Likewise, it includes the tantric ritual *par excellence* through which the *ye-shes sems-dpa'* is dissolved into the *dam-tshig sems-dpa'*. Other fundamental ritual actions are the seven limbed ritual (*yan-lag bdun, saptâṅga*),[4] offerings, praises, supplications, purifications and protections, a request for forbearance, an aspiration for Buddhahood, a dedication of merit, sending or collecting the *lha* and recitations of verses of auspiciousness. Also included in the consecration are bathing, a thanksgiving ceremony (*gtang-rag*), feast (*tshogs*), and commanding the Dharma protectors (*chos-skyong bsgo-ba*). Among the rituals actions specific to the consecration are the opening of the eye, enthronement rituals (*mnga'-'bul*), scattering of flowers empowered by the verse of interdependent origination, and the transformation of the receptacle (*rten-bsgyur*).

Not only is the consecration built of these various ritual units, it is also, in its elaborate version, typically a matrix of five complete rituals. In this matrix some of the rituals become a frame in which the others are performed. The entire consecration is a complex structure of frames within frames. While one among these five rituals encompasses the entire performance, others enclose only part of it, and one is encompassed by all the rest. The largest frame consists of the *sâdhana* of the *lha* invited into the receptacle. Only as *lha* can the performers accomplish the ritual of

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[3]For example, bathing is offered in a considerable number of rituals. While in certain occasions this may be a very brief offering to the arriving *lha*, during some consecrations the bathing is performed in a very elaborate manner which includes additional purposes. See also Ellingson 1979a:688.

[4]See below.

inviting a *lha* into the receptacle in a consecration, or effect the purpose of most other Tibetan rituals. Therefore the entire consecration begins and ends with the *sâdhana*, which consists of two parts, the generation of oneself as a *lha* (*bdag-bskyed*) and the self-entry into the mandala (*bdag-'jug*). Enclosed by all the other rituals is the fire offering (*sbyin-sreg*) performed once during the main part of the consecration as the increasing fire offering, and once within the concluding rituals as the pacifying fire offering. The fourth ritual, the propitiation (*bskang-gso*), is performed as the smaller frame of the concluding rituals on the third day. In other words, the propitiation is performed within the *sâdhana*, but at the same time encloses parts of the consecration ritual. The parts which are based on the consecration manual are the fifth element in this matrix. The consecration manual contains instruction on the entire outline of the ritual, all the sections which are unique to the consecration as well as references to other components of the ritual with which the performer is presumed to be familiar.

Not only is the consecration performed within the frame of the *sâdhana*, but since the consecration is a special application of the *sâdhana*, it also contains considerable parts of it. These parts of the *sâdhana* are modified to apply not to the performer but to the receptacle. Yet, their performance is very similar to that of the *sâdhana* and they are based for the most part on its manual.

Since Tibetan rituals form such an interlocking system, the study of any given ritual has to deal with many others as well. In the discussion below I will concentrate primarily on the unique features of the consecration ritual itself and on how other rituals became integrated within it..

## The performance of rituals

The relationship between the ritual manual and the actual performance of rituals is complex. The ritual performance is far from being the mere chanting of the ritual books and executing the ritual actions as instructed. The ritual purpose is said to be accomplished through the

performer's body, speech and mind.[5] There are two conditions for a successful performance: a correct ritual manual which follows a tradition said to originate with the Buddha and a proper executing of the ritual instructions through the body, speech and mind of an able ritual master. Tantric rituals do not consist of a mere presentation of offerings to the *lha* and the making of wishes. Far more than that, ritual masters are considered to actually bring about real results through seals (*mudrâs*), mantras and visualizations (*samâdhi*), as well as through other activities of their body, speech and mind. Moreover, it is only the combination of these three complex elements which produces the ritual's aim. These are the three aspects of the *lha*. The ritual master performs ritual as a *lha*. The *mudrâs* he performs are the hand gestures of a *lha* which seal the ritual actions in which they occur. Similarly, his mantras are the pronouncements of a *lha*. Therefore they possess the power to effect what is pronounced. Finally through his mind, the ritual master performs the visualizations which instantly are actualized. Thus, when a competent master visualizes the arrival of a *lha* while pronouncing and performing the appropriate mantras and *mudrâs*, that *lha* would actually appear to those who are capable of seeing it.

These features of the mantra and *mudrâ* are not unique to the Tibetan tantric ritual. Writing on the Indian mantra Gonda says: "the verbal reference to a desired result becomes an instrument producing it."[6] Similarly, Gonda notes in regard to *mudrâ*: "It [the *mudrâ* authenticates, confirms, closes, secures, identifies, guarantees efficacy, 'fixes' the power of ritual acts, and, moreover, serves as an amulet, replaces a deity."[7] (The later remark refers, as most of Gonda's analysis of the *mudrâ*, to its tantric usage). What is unique to the tantric ritual[8] is the concept of these three ritual activities as corresponding to the three aspects of a *lha* which give each of them an equally indispensable role.

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[5]Cf. also B. 143-147. For the Japanese equivalents of this concept see Yamasaki 1988:106-122; Snodgrass 1988:33-58.

[6]1963:244. This is the classical study of Indian mantra; recently Alper edited a very interesting collection of articles on this topic (Alper 1989).

[7]Gonda 1972:28.

[8]See also Saunders 1960:17-27.

Whereas during a soteriological ritual the practitioners accomplish the Body, Speech and Mind of their *yi-dam* through the performance of the *mudrâ*, mantra and visualizations of that *lha*, in performing rituals such as consecration, the already accomplished practitioner employs the Body, Speech and Mind of the *lha* for achieving the ritual's purposes. This is the main distinction between the *sâdhana* proper and the consecration ritual use of it.

In addition to *mudrâs*, the performer's body executes the different postures required during certain parts of the ritual and the various ritual actions.[9] The pronouncements include not only mantras in Sanskrit, but also verses and prose in Tibetan which are not only pronounced but also visualized. To the speech aspect belong also the manner of chanting the ritual pronouncements and their accompanying music. (Music is one of the offerings to the *lha* as well).

Even though all these actions of the body, speech and mind are considered essential for performing a ritual, not all of them are specified in ritual manuals. Absent are detailed indications on *mudrâs* and any specific directions for the music.[10] Earlier ritual manuals such as some of those found in the Tanjur, or the consecration ritual by Sa-skya-pa Grags-pa-rgyal-mtshan (1147-1216), provide detailed prescriptions for the *mudrâs*. Later, the *mudrâs* became part of the oral teachings, for reasons which would become immediately obvious to anyone who might try to make these *mudrâs* relying on texts alone. Thus, even though the *mudrâs* are considered essential for the performance, no more then their names are supplied in the manual below, and that only occasionally. Further, no interpretation for them is provided in the great majority of ritual manuals.[11] For more about *mudrâs* the reader is referred to publications

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[9]See also Gonda 1972:27.

[10]With regard to Tibetan ritual music there are a number of studies including those by Eliingson, Canzio, Tsukamoto and Egyed.

[11]In some cases the movements are not so difficult to interpret. For example, the *mudrâ* of inviting a *lha* into the practitioner's body resembles embrace. The *mudrâ* of offering *maṇḍal* resembles the universe with mount Meru and the four continents. The extent to which the execution of *mudrâs* is an integral part of a ritual performance becomes evident when one asks a lama about a certain ritual passage. In my experience an experienced

of photographs, illustrations and discussions of *mudrâs*.[12] One should bear in mind, however, that *mudrâs* are not static postures, but a flow of movements that lead from one to another, they can be fully illustrated therefore only by motion pictures. One should also remember that there are some differences between the various Tibetan sects in the performance of *mudrâs*.

On the other hand Khri-byang Rin-po-che's consecration manual provides sufficient indications for all the ritual pronouncements (which also serve as a basis for the visualization[13]) as well as relatively detailed instructions on the ritual actions. It was the inclusion of the latter which partly influenced my decision to choose this manual for translation. These ritual pronouncements and actions appear in the translation below, and some of them will be further discussed in the present chapter.

No person, substance, or implement involved in a ritual performance can take part in it or be used in it in its ordinary worldly form. The performance of almost every tantric ritual begins with a process of 'deification' which brings both performers and objects into a 'divine' or 'Buddhaized' state appropriate for effecting the ritual purpose.[14] The consecration begins with a process of transforming the performers into *lha* through the ritual of 'generation of oneself as a *lha*' (*bdag-bskyed*). It is assumed that at least the ritual master is capable of transforming himself into Rdo-rje-'jigs-byed-lha-bcu-gsum. This process will be further discussed below.

The ritual implements and substances are also 'deified' or empowered. Different objects undergo different processes for which different terms are used. The Victorious Vase (*rnam-bum* or *rnam-rgyal bum-pa*), like the performers, is generated as Rdo-rje-'jigs-byed. Thus, in a process similar to that of generating oneself as a *lha*, the Victorious Vase

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officiant would accompany any ritual recitation with the appropriate *mudrâs* even outside the ritual.

[12]Beyer (1973), Tsong-kha-pa (1981), Saunders (1960), Gonda (1972), etc.

[13]Further aids for visualizations of *lha* and their mandalas are provided by *thang-kas* and images. For obvious reasons my discussion of visualizations relies on prescriptions alone.

[14]Cf. Gupta 1979; Wheelock 1989.

is made to undergo a process of 'deification' in the sense that the water of the vase is visualized as a *lha*. This water will be used for the 'entry into the mandala' (*bdag-'jug*) of both the performers and the consecration *lha* (see below). In the vase of action (*las-bum*) Ral-gri Gshin-rje-bshed -- the *lha* at the northern door of the Rdo-rje-'jigs-byed-lha-bcu-gsum mandala -- is generated. Thus, this vase has a lesser status than that of the Victorious Vase, yet it is also visualized as a *lha*. It will be used for the cleansing of both participants and ritual implements and substances.

For the process of transforming oneself or a ritual vase into a *lha* the term generation (*bskyed*) is used. Usually three types of generations are listed: generation of oneself as a *lha* (*bdag-bskyed*), generation of a *lha* in front of oneself (*mdun-bskyed*), and generation of a *lha* in a vase (*bum-bskyed*). Alternatively, also the word 'accomplishing' (*sgrub*) is employed, as in *sgrub-thabs* (*sâdhana*, means of accomplishment) or in *bum-sgrub* for which I prefer to use the less literal translation of 'empowering the vase'.

While both the terms *bskyed* and *sgrub* are used when the process of transformation is a 'deification', the word *sgrub* alone is employed in the consecration literature for transformation into a 'divine' state which is not visualized in the form of a particular *lha*. This applies, in the context of consecration, to the empowerment of the bathing vases (*khrus-bum*) and the cleansing substances (*'dag-rdzas*) which are visualized as endowed with all the qualities of the animate and inanimate world (*snod-bcud*).[15] The term *sgrub* also applies to empowering the flowers used for imbuing the receptacle with the verse of interdependent origination (see below). These flowers are transformed into all the qualities of existence (*srid-pa*) and peace (*zhi-ba*, i.e. *saṃsâra and nirvâṇa*) and all the blessings of the Victorious Ones and their Sons.[16] These types of transformations for which I use the translation 'empowerment', produces a somewhat lesser sanctification than a transformation into one's *yi-dam*.

A third process of transformation is called blessing (*byin-gyis brlab*). It applies to the various offerings and *gtor-ma*s. For example, the outer offerings (*phyi-mchod*) are generated as possessing the nature of

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[15]Cf. R. 359.6-360.1.

[16]Cf. R. 361.2.

Bliss and Emptiness (*bde-stong*)[17] and then blessed with the seed syllables of the Body, Speech and Mind of the Buddha -- *Oṃ Āḥ Hûṃ*. Even though the *yi-dam* are ultimately also considered as the union of Bliss and Emptiness, the main difference between the process of transformation through generation and transformation through empowerment or blessing is that only in the first case is the *ye-shes sems-dpa'* absorbed into the person or vase. The latter transformation consists of only the first phase of the process of generation. In this phase the ordinary person or object are dissolved and generated again as a 'divine' entity. In the process of blessing the blessed item is also stamped with the three secrets of the Buddha (Body, Speech and Mind) in a process parallel to the blessing of the *âyatana*s and body, speech and mind according to the Highest Yoga Tantra (see below).

These various processes will be further discussed below. What I would like to emphasize here is that every element participating in the ritual is transformed into a 'divine' state. The performers cannot accomplish the ritual actions without recreating themselves as *lha*. Similarly, all the ritual implements and substances are empowered with special powers. Also the various offerings are blessed. Even though they are made of the best available substances, their mundane nature renders them unsuitable as offerings to the *lha*. In sum, the entire ritual does not take place on a worldly plane but on a 'divine' one.

## Ritual and performance.

Much has been written on the relation between ritual and performances.[18] Tibetan Mâdhyamika ritual theories also claim that rituals such as consecration are merely a show for the sake of beginners on the path towards Enlightenment who need to accumulate merit and develop their knowledge of the true nature of all phenomena (*bsod-nams dang ye-shes tshogs gnyis*). According to later developments in Buddhism, the *ye-shes sems-dpa'* abides everywhere. Hence there is no need to establish it in a certain receptacle (see chapter 1). Similarly, the Buddhas do not require

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[17]Cf. R. 400.2.

[18]One of the leading scholars on this topic is Schechner 1985, 1988.

any of the offerings made to them. These are made solely for the sake of the offerer. Thus, Tibetan Mâdhyamika ritual theorists, in their own way, agree with modern scholars who see rituals mainly as a performance which is effective to the degree that it is done in the prescribed manner.

**Ritual roles.**

In major organized monastic rituals performed in the assembly hall, the entire community of monks and novices participates. In Dga'-ldan-chos-'phel-gling there are about seventy individuals who fall into these categories. Among them a few hold special ritual roles including those of ritual master, chant leader, ritual helper, players of musical instruments and so forth.

The master of the ritual (*rdo-rje slob-dpon, vajrâcârya*) is, in most cases, the monastery's own abbot or a non-resident lama invited especially to perform the (re)consecration. It is through his powers that the ritual purpose is accomplished. The rest of the assembly is considered to be his retinue. For a further discussion of the ritual master see chapter 1.

The chant leader (*dbu-mdzad* literally 'the one at the head'), however, is the person who actually leads the ritual. By pronouncing the first few syllables of almost every new verse or mantra, he ensures the correct ritual sequence. With his cymbals (*sil-snyan*) he leads the music accompanying the recitation and he also determines the type of chanting used in each ritual unit.[19] His role is especially important when the ritual performance shifts from one ritual manual to another (see below). Chant leaders are usually older monks with years of experience in ritual performances. While in some monasteries their nomination is 'for life', in others, such as Dga'-ldan-chos-'phel-gling monastery there is a rotation in this role. In certain cases, chant leaders are more familiar with the performance of organized monastic rituals than abbots and reincarnate lamas. They have a special social and economic status within the monastery. Unless a reincarnate lama is present, the chant leader is usually ranked second only to the abbot in ritual performances. It is often the highest religious role that a non-incarnate monk can aspire to in a given

[19]Cf. Ellingson, 1979a and 1979b.

monastery.[20]

The ritual helper (*mchod-g.yog*) is responsible for all the special ritual actions. The ritual master and all other monks remain in a meditative posture through most of the performance. It is not possible to perform some of the required ritual actions from such a position. The role of the ritual helper is to perform all the actions the ritual master cannot. The ritual helper is conceived of as being an 'active' aspect of the ritual master. The two are one entity, one aspect sitting in a meditative posture, while the other performs everything that requires moving about. Therefore, another name for ritual helpers, which they themselves seem to prefer, is *las rdo-rje* 'action *vajra*'. Thus, from their seats the ritual master, chant leader and other monks perform the major ritual activities of visualization, chanting, making seals (*mudrâs*), employing their *vajra* and bell, their *ḍamaru* drum,[21] etc. The ritual helper assists in the performance of special offerings such as bathing (*khrus-gsol*),[22] enthronement offerings (*mnga'-'bul*), offering *gtor-ma*s to the obstructions (*bgegs-gtor*), etc. He also provides the ritual master and the assembly with the necessary ritual substances and implements at the right points of the ritual.[23] His duties include the preparation of all the required ritual substances and implements before the ritual begins, the arrangement of the altar, mandalas, offerings, *gtor-ma*s, etc. During certain relatively complicated ritual actions, such as the bathing or purification of obstructions, the ritual helper officiates simultaneously with one or two assistants. In certain monasteries, especially in relatively new establishments in the Kathmandu Valley, the role of the ritual helper in ordinary organized monastic rituals is rotated among the young adult monks, a task which helps familiarize them with every aspect of the ritual. In other monasteries, such as Dga'-ldan-chos-'phel-gling this is usually the responsibility of the senior monks, though they are assisted by their

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[20]For the roles of the *rol-dpon* and *dbu-chung* see Tucci 1980:132.

[21]Cf. Ellingson, 1979a:771.

[22]For these ritual actions see below.

[23]The ritual helper may even need to take on diplomatic responsibilities when the ritual master comes from a slightly different ritual tradition than the monastery in which he performs.

juniors.

Another special ritual role in the performance discussed below is held by the senior most monk who is in charge of offering the four waters (*chu bzhi*). In addition certain monastic members specialize in the playing of one or more musical instruments, including the *sil-snyan*, *dung-dkar*, *rgya-gling*, *sbub-'chal*, *dung-chen*, *rkang-gling* and *rnga-chen*.[24]

The ritual performance requires the coordination of all these participants. The staging of major organized monastic rituals is an immensely complicated undertaking. Monks spend years of their life learning to perform such rituals. In addition to the meditational aspects discussed in the previous chapter, for successful results the ritual master should be very familiar with the ritual, the ritual helper should prepare all the required ritual implements and substances and at the appropriate moments place what is necessary in front of the ritual master and the assembly. He should know how to perform all the ritual actions. The chant leader should know all the chants and their sequence in the consecration ritual so that the rest of the assembly can follow him. The chant leader should lead also the performance of music. All musicians should be competent in the use of their instruments, should know their parts and the proper moments for their use in the ritual sequence. Thus, the external aspects of the ritual alone comprise an extremely complex task.

**The setting.**

Major rituals such as an elaborate consecration are usually performed in the assembly hall of a monastery. Smaller movable receptacles are often brought there. However, as will be seen below, the physical presence of the receptacle in the assembly hall is not necessary. In some cases, such as a consecration of a large *stûpa*, a temporary tent or another shelter is constructed next to it. However, the inner structure of such a construction resembles that of an assembly hall. Therefore, most of the discussion below will apply in either case.

The setting for the performance of the consecration in Dga'-ldan-chos-

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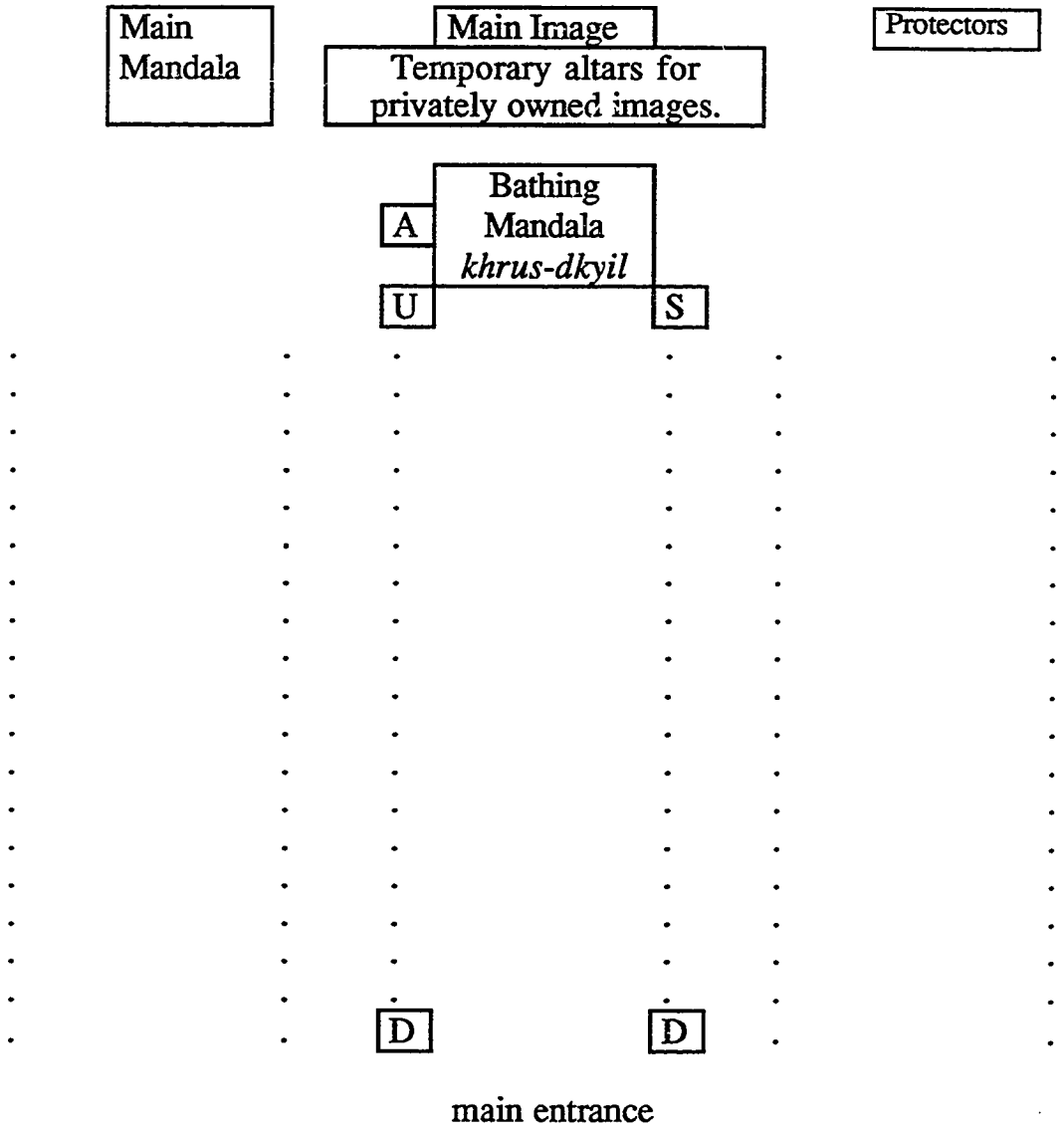
[24]For discussions of these musical instruments whose names do not have equivalents in English see Ellingson 1979a. See also Tucci 1980:117-9.

Diagram 1: The setup for the consecration in Dga'-ldan-chos-'phel-gling.




A -- abbot.
U -- the chant leader (*dbu-mdzad*).
S -- the senior-most monk.
D -- drums.
. . . -- rows of monks.

'phel-gling monastery in Bodhanath can be seen in Diagram 1. The monks numbering about seventy sit in six rows, arranged in three pairs. The more seniority the monk has, the closer he is to the main image and altar. At the center-front is situated the bathing mandala (*khrus-dkyil*); at its center the representation of the mainreceptacles being consecrated and the mirrors holding their *ye-shes sems-dpa'*. At the left front stands a pavilion housing the painted cloth mandala of Rdo-rje-'jigs-byed-lha-bcu-gsum with offerings and *gtor-ma*s in front of it. In between these two mandalas there is a much smaller offering mandala with the enthronement offerings (*mnga'-dbul*), the eight auspicious substances (*bkra-shis rdzas brgyad*), etc. (see below). In front of the main image an altar is set aside for the smaller images brought by monks and lay people to be consecrated together with Bodhanath Stûpa. *Thang-ka*s are hung down from the upper beams.

## 1. The mandala of the *lha*.

As mentioned, the consecration ritual is a special application of the *sâdhana* practice which includes the entrance of the consecration *lha* into the mandala (*bdag-'jug*). The *sâdhana* practice in this case, as in most other Dge-lugs-pa consecrations, is that of Thirteen Lha Rdo-rje-'jigs-byed (Dpal Rdo-rje-'jigs-byed-lha-bcu-gsum). The mandala is housed in a pavilion of four pillars and a roof[25] with curtains on all four sides. Dga'-ldan-chos-'phel-gling monastery uses a painted mandala framed in glass.[26] A *thang-ka* depicting this mandala which belongs to Dga'-ldan-chos-'phel-gling itself was published by Lobsang Dorje and Black.[27] This publication also contains a detailed description of this mandala according to the manual of the Generation Stage by Blo-bzang-lhun-grub (1819-1850). In addition, the manual of fire offerings (*sbyin-sreg*) translated by Sharpa Tulku and

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[25]For a drawing of such a roof see Kohn 1988:396.

[26]In Rnam-rgyal Grwa-tshang, His Holiness The Dalai Lama's monastery, a colored powder mandala is prepared for a similar consecration on Lha-babs Dus-chen. The drawing of such a mandala requires four days (cf. Sharpa 1985:37-41).

[27]1973. Unfortunately a large number of Tibetan words are misspelled in their transliteration. The reader should consult the Tibetan spellings on p. 281.

Perrot contains a description of this mandala of thirteen *lha*.[28] The offerings and *gtor-mas* in front of the mandala palace include *gtor-mas* for Rdo-rje-'jigs-byed, his consort and the twelve members of his retinue (*'khor*), as well as the four protectors and the lord of the ground (*gzhi-bdag*) to whom the propitiation ritual (*bskang-gso*) will be performed (see below).

**2. The bathing mandala.**

This mandala is specific to the consecration ritual and therefore will be discussed in more detail here. It is situated at the front center of the assembly hall before the main image and also in front of the ritual master (see Diagram 1). Its layout can be seen in Diagram 2. Under the various implements a square mandala is drawn. From among the four actions[29] the consecration ritual belongs to rituals of increase (*rgyas-pa' las*),[30] which are associated with the square shape. Instructions for the square shape of the bathing mandala are found also in consecration texts found in the Tanjur.[31] Sde-srid Sangs-rgyas-rgya-mtsho explains this mandala as follows:

> On top of a yellow cover [the color of increase] there is a four-door bathing square [mandala]. At its center is an eight petalled lotus. The middle and four petals in the cardinal directions are marked with the five Tathâgatas (*rigs lnga*) and the petals in the intermediate directions with the four consorts (*yum bzhi*).[32]

This is one of the most common mandalas of the five Tathâgatas. Each of

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[28]1987:31-33; 35-41.

[29]See the section on fire offering below

[30]Sde-srid Sangs-rgyas-rgya-mtsho p. 234.

[31]For example, in the works by Kun-dga'-snying-po, Toh. 2521, p. 255.1-2; Toh. 2523, p. 265.

[32]*Khebs ser-po'i khar khrus-kyi gru bzhi sgo bzhi-ba'i dbus pad-'dab brgyad-kyi lte-ba dang phyogs bzhir rigs-lnga dang mtsams bzhir yum bzhis mtshan-pa'i steng...* p. 234.2-3.

the following authors assumes that the performers are familiar with this mandala and therefore supply only a few hints. Abhayâkaragupta has:

> The woolen cloth at [the cardinal directions] beginning with the east has [the Tathâgata signs] of wheel, jewel, lotus and sword, at the intermediate directions the signs of the four consorts.[33]

Brag-phug Dge-bshes also gives a similar description and adds that,

> At the center of the eight pedaled lotus there is a five pronged white *vajra*...[34]

Gung-thang-pa who also provides the outline of this mandala further specifies the signs of the four consorts.

> The [lotus] petals [in the cardinal directions beginning] from the east clockwise are marked with a wheel, jewel, lotus, and sword; white, yellow, red and green [respectively]. The four at the intermediate directions [beginning with] the southeast clockwise [are marked with] a wheel *vajra*, lotus and sword; white, blue, red, and green [respectively]. The eastern direction of this drawing or colored powder mandala faces the ritual master and is covered. At the center a flower and *kuśa* [grass][35] seat is made.[36]

On top of the eight lotus petals beginning from the east the eight bathing vases (*khrus-bum*) are placed.[37] According to Sde-srid

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[33]*Shar la-sogs-pa'i snam-bu la 'khor-lo dang/ rin-po-che dang/ padma dang/ ral-gri-rnams-dang/ mtshams-rnams-su yum-bzhi'i mtshan-ma dang/* Vajrâvali, Toh. 3140, p. 115.1-2.

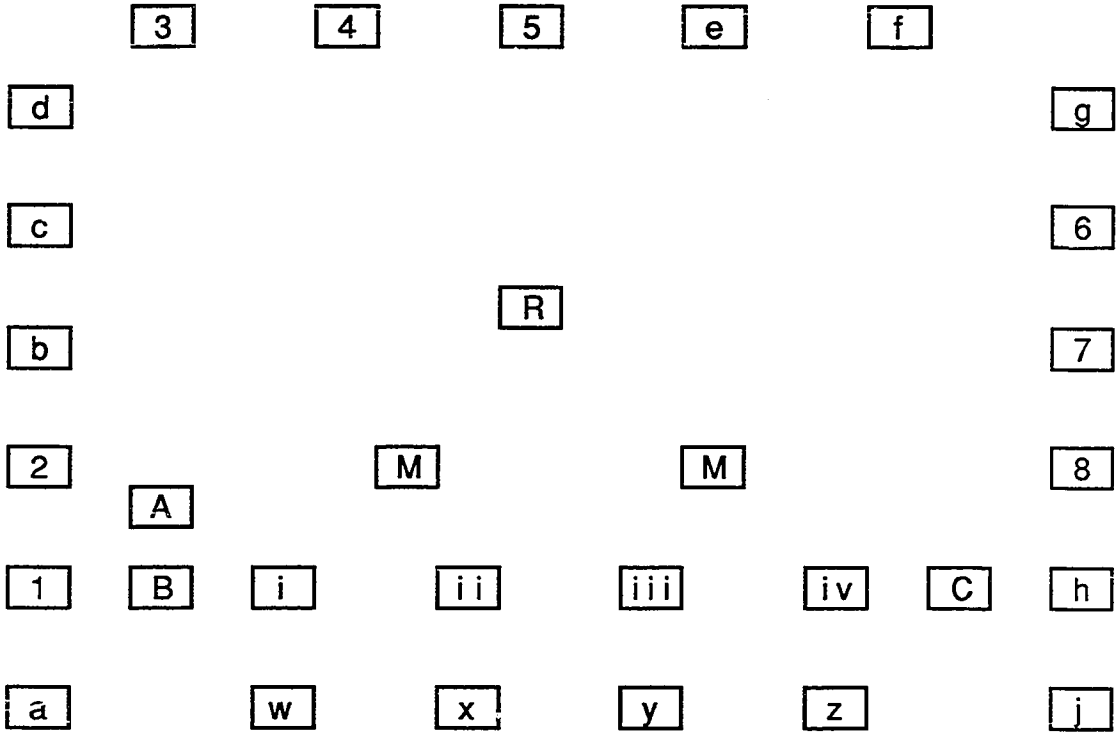
[34]*Nang-du padma 'dab-ma brgyad-pa'i lte-bar rdo-rje dkar-po rtse lnga-ba/* p. 244.3.

[35]For the *kuśa* grass see Gonda 1985:29-51; Snellgrove 1987:226, n. 174.

[36]*'Dab-mar shar nas g.yas skor-du 'khor-lo/ rin-po-che/ padma/ ral-gri/ dkar ser dmar ljang/ mtshams bzhir shar-lho nas g.yas skor-du/ 'khor-lo/ rdo-rje/ padma/ ral-gri dkar sngo dmar ljang-rnams-kyis mtshan-pa/ Rdul-tshon-gyis bri-ba'am/ ras-bris-su byas-ba'i shar-gyi mtshan-ma slob-dpon la bstan nas dgab/ de'i dbus-su me-tog dang ku-sha'i gdan...* Gung-thang-pa, work 1, p. 58.1-3.

[37]See the section on empowering the bathing vases below.

Diagram 2: The Bathing Mandala (*khrus-dkyil*) .




| **Bathing vases (*Khrus-bum*)**[38] | **Cleansing Substances (*bdag-rdzas*)**[39] | **Stainless Offerings (*Dri-med mchod-pa*)**[40] | **Cleansing Substances of the Supreme Bathing** | **Others** |
|---|---|---|---|---|
| 1. *mngar gsum* | a. *bdud-rtsi lnga* | i. *dri-bzang* | w. *dri-bzang 'dag-chal* | R. representation of the receptacle |
| 2. *zho-gsar* | b. *snum-rkyang* | ii. *me-tog* | x. *dri zhim-po'i 'bru-mar* | M. mirror |

[38]See the section on empowering the bathing vases below.

[39]See *ibid.*

[40]See the section on further purifications below.

| | | | | |
|---|---|---|---|---|
| 3. *'bras-bu gsum* | c. *shing-shun* | iii. *mchod-yon* | y. *dri-bzang lnga'i phye-ma skam-po* | A. *gtor-ma* for the Dharma protector |
| 4. *'bru* | d. *ba-byung lnga* | iv. *mar-me* | z. *dri-bzang lde-gu* | B. water for touching[41] |
| 5. *dri-bzang* | e. *spos-mar* | | | C. scented incense[42] |
| 6. *'bras-yos* | f. *skyu-ru-ra'i phye-ma* | | | |
| 7. *sman* | g. *snum-rkyang* | | | |
| 8. *rin-chen* | h. *dri-bzang* | | | |
| | j. *yung-ba* | | | |

[41]See *ibid.*

[42]See *ibid.*

Sangs-rgyas-rgya-mtsho (p. 234) the nine vessels of the cleansing substances (*'dag-rdzas*) are placed in front of the bathing vases. In Dga'-ldan-chos-'phel-gling, however, the cleansing substances are placed between the bathing vases according to their sequence in the ritual in order to prevent possible confusion. While the layout of the eight bathing vases on the mandala of the five Tathâgatas and four consorts belongs to an old tradition and is found in numerous consecration works including the earlier ones, the tradition of the cleansing substances seems to be a later and less well established one.

At the center of the bathing mandala in Dga'-ldan-chos-'phel-gling stands a representation of the receptacle. This is used in cases such as that of the consecration of Bodhanath Stûpa, in which the receptacle cannot be present in the assembly hall of the monastery. This representation is made to resemble the upper part of a human body. It is made of two round vases; the larger one is placed right side up, while the smaller is placed on top of the former upside down. This construction is then covered with embroidered silk. During the ritual of the consecration *lha* entrance into the mandala this representation in human form will be wearing the initiation implements (*dbang-rdzas*, see below).

Next to the representation of the receptacle stand two ritual mirrors. To these mirrors will be invited the *ye-shes sems-dpa'* of Bodhanath and Svayambhunath Stûpa respectively. Since the ritual performed in Dga'-ldan-chos-'phel-gling is a reconsecration, the *ye-shes sems-dpa'* which are already present in these *stûpa*s will be conveyed by means of these mirrors into the assembly hall for a renewal of the consecration.[43] At the end of the consecration in one of its most dramatic moments the *ye-shes sems-dpa'* will be returned into the respective *stûpa*s and requested to firmly remain there (*brtan-bzhugs*).[44]

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[43]See the section on showing the mirror below.

[44]During the consecration the *ye-shes sems-dpa'* are not invited from the ritual mirror into the representation of the receptacle as one would expect. The monks officiating at the consecration consider the *lha* to be present during the ritual not in the representation but in the ritual mirror. Some of the offerings to the receptacle (including the offering of ornaments) are made to the mirror. Still most ritual actions pertaining to the receptacle are

Additional ritual substances are placed on the bathing mandala as well. These include the cleansing substances for the supreme bath (*mchog-'khrus*), the four stainless offerings (*dri-med mchod-pa bzhi*), pure water for touching (*nye-reg chu-gtsang*), and incensed butter (*spos-mar*) which are used in the purifications (*sbyang-ba*). Each of these items will be explained at the context of its use in the ritual.

There is some discussion in the consecration literature whether the third mandala, the offering mandala should have at its center mount Meru and the four continents. In Dga'-ldan-chos-'phel-gling this mandala simply houses the various offerings special to the consecration including the enthronement offerings (*mnga'-dbul*), the offering for opening the faculties of the eye and so forth, and the eight auspicious substances (*bkra-shis rdzas brgyad*) offered to the patron.

The throne of the ritual master faces the eastern[45] direction of the bathing mandala. The ritual mirrors and supreme bathing substances are situated on this side as well. On a table in front of the ritual master are set from right to left the following ritual implements: the Victorious Vase (*rnam-bum*), the vase of action (*las-bum*), *ḍamaru* drum, vajra (*rdo-rje*), bell (*dril-bu*) and a skull (*kapala*) containing the inner offerings (*nang-mchod*).[46] The ritual manual is set in front of the two vases.

**The ritual manual.**

The ritual manual which will be translated in chapter three is entitled:
"Dgon-gnas Stag-brag Bsam-gtan-gling-du rab-tu gnas-pa'i cho-ga dge-legs rgya-mtsho'i char-'bebs dang/ rab-gnas rta-thog-ma/ arg[h]a'i cho-ga bcas dpal-ldan Smad-rgyud-pa'i phyag-bzhes ltar mdzad rgyun nag-'gros-su bkod-pa," which may be translated,
"The Consecration Ritual, [called] 'Immense Downpour of Virtue and Goodness' of the monastery Stag-brag Bsam-gtan-gling, together with a [short] consecration [called] Rta-thog-ma, and an *arg[h]a* ritual according to

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performed with regard to the representation.

[45]The eastern side of a mandala does not necessarily accord with the geographical east.

[46]These items will be discussed below.

the ritual practice of the glorious Lower Tantric College (Smad-rgyud), a sequence of actions written as it should be performed."[47]

This manual was composed by Khri-byang Blo-bzang-ye-shes-bstan-'dzin-rgya-mtsho (1901-1981), The Junior Tutor of H.H. The Fourteenth Dalai Lama.[48] The Stag-brag Bsam-gtan-gling monastery should not be confused with Skyid-grong Bsam-gtan-gling to be mentioned shortly. The former is the monastery of the Regent Stag-brag Ngag-dbang-blo-bzang-gsung-rabs-mthu-stobs-bstan-pa'i-rgyal-mtshan (1874-1951). During the short golden age of this monastery the Regent sponsored the woodblock printing of its collections of rituals (*chos-spyod*) which became available and popular among other Dge-lugs-pa monasteries.[49]

There were a number of reasons for choosing Khri-byang Rin-po-che's manual for translation. This manual is used in quite a number of extensive consecrations performed by members of the Dge-lugs-pa sect nowadays. It follows the consecration tradition of the Lower Tantra College, Rgyud-smad Grwa-tshang, which has acquired great fame. Rakta Tethong relates the following instance from the period when he was studying in Rgyud-smad.

> We had been invited to come there in the first place because the Lama Gyupa [Bla-ma Rgyud-smad Grva-tshang] rab-gnas ritual was one of the most famous rab-gnas. Because, you see, certain monasteries are famous not just for certain instruments or musical styles, but even for specific rituals.[50]

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[47]This work is abbreviated here as R. For the bibliographical data see the abbreviations.

[48]In the version of this work used in Dga'-ldan-chos-'phel-gling in Nepal the author's name is lacking. For a short biography of the Third Khri-byang Rin-po-che in English see Dzemay (1982).

[49]See the preface to the collection of rituals of this monastery Dgon-gnas Stag-brag Bsam-gtan-gling-gi Phyag-bzhes Mdo-sngags Chos-spyod in vol. 1 (see R. in the abbreviations). According to Gelek Rin-po-che "The new regent [Stag-brag] had also begun a series of major scholarly projects. He ordered all Tibetan manuscripts then available in Central Tibet to be collected, had new woodblocks carved and published and distributed them. He also had all the available woodblocks in Central Tibet (in monasteries, homes, etc.) catalogued." (Goldstein, 1989:373, note 8.)

[50]Rakta Tethong 1979:14. For the name Lama Gyupa see *ibid.* p. 12.

Further, this consecration manual was employed in the performance of the most elaborate consecration I observed during my field work in Nepal, the annual reconsecration of Bodhanath Stûpa by the Dga'-ldan-chos-'phel-gling Monastery. Thus, I could study this manual from two vantage points: textual and observational.

Finally, Khri-byang Rin-po-che has made two important contributions in composing this manual, by comparison with earlier works on which he relied quite heavily. Firstly, he supplies elaborate 'stage instructions', that is to say, instructions on the ritual actions which accompany the recitations, visualizations and *mudrâs*. These instructions, which are written, as is usual, in smaller letters, add to the manual some of what was previously available only in oral explanations. This is especially helpful for understanding the ritual, since it is not always clear from the recitations alone what exactly is occurring at any particular stage in the performance.

The second main contribution of Khri-byang Rin-po-che is the elimination of any choice on the part of the performers. The consecration manual by the First Panchen Lama, the main source for Khri-byang Rin-po-che's manual (see below), contains numerous alternatives. It is a general manual which can be performed with various *yi-dam* belonging to either Highest Yoga Tantra or to the lower Tantras. It can be performed in an extensive (*rgyas-pa*), middle (*'bring-po*), or brief (*bsdus-pa*) manner, and so forth. Khri-byang Rin-po-che adapted the Panchen Lama's suggestions for the performance of an extensive consecration with Rdo-rje-'jigs-byed-lha-bcu-gsum as the *yi-dam*. (Rdo-rje-'jigs-byed has been the *yi-dam* for most Dge-lugs-pa consecrations in recent times.[51]) Thus, in places where the Panchen's manual simply instructs one to perform a certain ritual action according to the system connected with one's *yi-dam*, Khri-byang Rin-po-che specifies exactly what should be performed by inserting the beginning and concluding words of the ritual in question according to one of the standard Dge-lugs-pa manuals. While this deprives the ritual officiants of most of the responsibility for the performance, and closes the door to innovations, it provides us with more detailed

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[51]See, for example Dad-pa Mkhan-po.

information on the complete performance.

It should be noted that the process of further specifying the exact ritual that should be performed in places where there had previously been some choice is not unique to Khri-byang Rin-po-che, nor to the Dge-lugs-pa school. It is part of the general process of systematization that Tibetan ritual has been undergoing since at least the beginning of this millennium.

There is, however, also a major drawback in choosing Khri-byang Rin-po-che's manual for translation. By adding only the beginning and concluding words, he created an elliptical manual. Most performers are able to supply the missing passages from memory. For the modern reader, however, the text can sometimes be obscure. Yet, those who are familiar with *sâdhana* and fire offering rituals, especially those of Rdo-rje-'jigs-byed, will have little difficulty in supplying what is missing.[52]

The first Dge-lugs-pa consecration manual was written by 'Dul-'dzin Grags-pa-rgyal-mtshan (1374-1434), who gives all credit to the instructions he received from Rje Tsong-kha-pa (1357-1409) on this topic. The consecration manual by the First Panchen Lama, which relies on the preceding, further systematizes this ritual. This manual, like many other ritual works by this author, served as a basis for all later Dge-lugs-pa consecration manuals. Some Dge-lugs-pa writers such as the Fifth Dalai Lama (1617-1682) and the Sixth Rgyal-sras (b. 1743) introduced very little or no changes in the Panchen's manual, which is still included in its entirety, for example, in the Rnam-rgyal Grwa-tshang (the Dalai Lama's monastery) collection of rituals (*chos-spyod*). Other popular Dge-lugs-pa consecration manuals such as those by the First Lcang-skya ( 1642-1714) and Gung-thang-pa (1762-1823), also heavily depend on the First Panchen Lama's work.

As most Dge-lugs-pa rituals connected with mandalas, Khri-byang Rin-po-che's manual is partly based also on Abhayâkaragupta's work, especially on his consecration contained in the Vajrâvali.[53] His manual has several elements in common with the well known Tibetan consecration work by Sa-skya-pa Grags-pa-rgyal-mtshan (1147-1216). It is not clear,

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[52]The fire offering manual translated by Sharpa and Perrot contains, besides significant sections of the *sâdhana*, the entire fire offering of Rdo-rje-'jigs-byed.

[53]Toh. 3140, pp. 113-131.

however, whether Khri-byang Rin-po-che relied directly on this work or on later Sa-skya-pa manuals, or on previous Dge-lugs-pa works which were in turn based on Grags-pa-rgyal-mtshan. Another relatively early Tibetan consecration work on which Dge-lugs-pa consecration manuals generally rely is that of Bu-ston. It should be noted, however, that while these two early Tibetan manuals follow the tradition of Yoga Tantra, later Tibetan consecrations follow, for the most part, the system of the Highest Yoga Tantras.[54]

A considerable number of the recitations in Khri-byang Rin-po-che's manual, as well as in many other Tibetan manuals, are borrowed from the works of Bodhisattva, Zhi-ba'i-snying-po, Nag-po-pa, Padma-lcags-kyu, Prajñârakṣita, etc, contained in the Tanjur and from the Consecration Tantra, Ārya-Buddhânusmṛti, Mahâ-sannipâta Sûtra, etc., contained in the Kanjur. Each of these occurrences will be pointed out during the discussion below.

The resulting manual is a composite of different works written at different times and for different purposes. Therefore Khri-byang Rin-po-che's consecration manual does not represent a unified theoretical point of view. In fact, it contains some conflicting ideas which will be discussed later. Additionally, while the works of Zhi-ba'i-snying-po and Padma-lcags-kyu deal with *stûpa*s, other works such as that of Nag-po-pa, emphasize images. Therefore passages drawn from these works were originally directed to only one kind of receptacle, although most Tibetan consecration manuals now used for all three receptacles of Body, Speech and Mind.[55]

## The structure of the consecration rituals

Tibetan scholastic writing is often divided into three parts: preparation (*sbyor-ba*), main part (*dngos-gzhi*) and concludings (*mjug*).

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[54]It may be noted that Bu-ston composed another consecration manual which follows the Kâlacakra tradition (a Highest Yoga Tantra), but this tradition of consecration was not emphasized in later generations.

[55]See Chapter 1.

For example, Bu-ston (1290-1364) explains the procedure of both studying and teaching the Buddhist religion as consisting of these three phases.[56] Likewise, Sa-skya Paṇḍita (1182-1251) divides the structure of debate (*rtsod-pa*) into three such parts.[57] Similarly, rituals, including consecrations, are structured in this trifold manner. In the consecration of Bodhanath Stûpa each of these sections lasts a whole day.

## Dga'-ldan-chos-'phel-gling Monastery.

Among the important characteristics which distinguish Dga'-ldan-chos-'phel-gling from some of the newer establishments at Bodhanath are its almost unbroken ritual tradition brought from Tibet, and its close ties with significant segments of the local Tibetan community, which in many respects reflects the traditional situation in Tibet. Dga'-ldan-chos-'phel-gling was built about fifty years ago by the Mongolian Lama Gurudeva, making it one of the oldest Tibetan establishments in the Nepal valley. The founder is best known among scholars as one of the publishers of Tibetan books in New Delhi.

In 1959 when the monks of Skyid-grong Bsam-gtan-gling Monastery on the Nepalese border fled Tibet, they found refuge in this monastery. Unlike most other refugee monks, they were able to transfer the entire content of their monastery into exile. The main image of Śâkyamuni Buddha was offered to His Holiness the Dalai Lama and was preserved in the museum at the Library of Tibetan Works and Archives as one of the few large, intact major images brought out of Tibet.[58] The Narthang

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[56]Bu-ston, Chos-byung pp. 55.7-58.4 and pp. 63.4-64.7 Bu-ston 1931 vol. 1, pp. 74-76 and pp. 83-85.

[57]Sa-skya Paṇḍita, Mkhas-pa 'Jug-pa'i Sgo p. 109; Jackson 1987:191, 200-203, 323, etc.; see also Beckwith 1990.

[58]"...the pride object of the museum, a historic 6' 8" bronze statue of sakhyamuni (*sic* ) Buddha adorned with the finest crown and chest ornaments crafted by Tibet's foremost metal workers which was commissioned by H.H. the Eighth Dalai Lama for the people of Southern Tibet..." (Gyatsho n.d.: 4). In 1987 after the completion of Tshe-mchog-gling Monastery in Dharamsala this image was transferred there, although not without

Kanjur collection from Skyid-grong Bsam-gtan-gling is also preserved at this Library. The monastery documents have been the subject of a recent study by Schuh (1988). Some of the treasures brought from Tibet are still preserved at the monastery's new home in Nepal.[59]

Skyid-grong Bsam-gtan-gling was founded in 1756 by the Tutor of the Eighth Dalai Lama Yongs-'dzin Ye-shes-rgyal-mtshan (1713-1793). It is associated with the tradition of the 'four brothers' (*Jo-bo mched bzhi*), the four images of Avalokiteśvara which are said to have naturally appeared from a white sandalwood tree and are housed in the Potala, Jana Baha, Bungamati and the Nepali-Tibetan border respectively.[60] Schuh has perhaps saved the reputation of Skyid-grong Bsam-gtan-gling among Western scholars by pointing out a mistaken reading of Wylie who translated the words of Btsan-po No-mon-han regarding this monastery as: "...they do not master even the smallest rules of the Rnam-'dren Bu-ram-shing-pa [=Buddha], so I have heard." What the No-mon-han actually said, according to Schuh is, "they do not violate even the smallest precept of behavior of the Guide Ikṣvâku." (For more about the founding and history of Skyid-grong Bsam-gtan-gling, see Schuh 1988.)

After arriving in Nepal, the monks of Skyid-grong Bsam-gtan-gling were able to continue, with little change, a specific ritual tradition they brought with them from Tibet. In 1970, the monastery was transferred to the Tibetan government in exile. Since then, the abbacy of this monastery has rotated between the three main Dge-lugs-pa monasteries (*gdan-sa gsum*), Dga'-ldan, 'Bras-spungs, and Se-ra, each of them sending in turn an abbot for a period of five years. The abbots usually do not interfere with the ritual tradition of the monastery, which is locally known not by its official name, but as Bsam-gtan-gling.[61] Even nowadays, when there are over a dozen functioning monasteries at Bodhanath, Dga'-ldan-chos-'phel-gling continues to serve a large number of Tibetans in the Kathmandu valley, including some of the more well-to-do families. This is in contrast

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objections.

[59]See also Lobsang Dorje 1971.

[60]Cf. Alsop, 1990:58-59.

[61]Or Mchod-rten Bsam-gtan-gling, Mchod-rten being the local Tibetan name for Bodhanath.

to some of the new monasteries which have not yet been able to cultivate a long-term, local social and economic base.[62]

One of the changes introduced into the ritual tradition of Bsam-gtan-gling in Nepal is the replacement of the ritual for the Sixteen Arhats (*gnas-brtan mchod-phyag*),[63] which had traditionally been performed annually in Skyid-grong on Lha-babs Dus-chen,[64] with an annual reconsecration of Bodhanath Stûpa. This tradition began in 1972 following a repair of Bodhanath Stûpa after a fire had broken out there. By performing an annual consecration on Lha-babs Dus-chen, this monastery which now represents the Dalai Lama, follows the tradition of the Dalai Lama's own monastery Rnam-rgyal Grwa-tshang. In the past it had been the temple of the Chini Lama[65] which was in charge of Bodhanath Stûpa. With the increasing Tibetan population in the Kathmandu Valley since 1959, they have been slowly gaining in influence there. At present, both the Chini Lama temple and Dga'-ldan-chos-'phel-gling Monastery share responsibility for the affairs of the *stûpa*. Thus, in addition to its religious meaning, the annual reconsecration of Bodhanath Stûpa carries with it a certain social and political significance.

**Timing of the consecration.**

There are four major Buddhist holidays (*dus-chen bzhi*) in the general Tibetan religious calendar. Bco-lnga Mchod-pa (also known as Cho-'phrul Bstan-pa, 'the display of miracles') is on the 15th day of the first month; Sa-ga Zla-ba (Śâkyamuni Buddha's entrance into his mother's womb, enlightenment and *parinirvâṇa*) on the 15th day of the fourth month; Chos-'khor Dus-chen (the first turning of the wheel of Dharma or

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[62]Some of these other monasteries find sponsorship in other parts of Nepal or from foreign Buddhist groups.

[63]Cf. the collection of rituals Dgon-gnas Stag-brag Bsam-gtan-gling-gi Phyag-bzhes Mdo-sngags Chos-spyod (New Delhi, 1975) vol. 1.

[64]See below. Conversation with the retired abbot of Skyid-grong Bsam-gtan-gling in Dharamsala.

[65]The home base of the Chini Lama family is in Helambu, north of Kathmandu Valley, although several generations of this family have lived in Bodhanath.

the first teaching) on the sixth day of the sixth month; and Lha-babs Dus-chen (Śâkyamuni Buddha's descent from Tuṣita Heaven after teaching his mother there) on the 22nd day of the ninth month. On these four holidays every Tibetan monastery performs rituals for the sake of the public in general, including the local community and "all sentient beings." This is in distinction to the rituals performed for the benefit of a single person or family upon their request and sponsorship. It is common for many Dge-lugs-pa monasteries, including Rnam-rgyal Grwa-tshang, to perform rituals for the three major Dge-lugs-pa *yi-dam*s (*Gsang Bde 'Jigs gsum*) on the last three holidays mentioned above -- on Sa-ga Zla-ba for Gsang-ba-'dus-pa (Guhyasamâja), on Chos-'khor Dus-chen for Bde-mchog (Cakrasaṃvara), and on Lha-babs Dus-chen for Rdo-rje-'jigs-byed (Vajrabhairava).[66] These rituals include the organized monastic performance of the *sâdhana*s pertaining to each of these *yi-dam*s. The consecration ritual is performed on Lha-babs Dus-chen in conjunction with the *sâdhana* of Rdo-rje-'jigs-byed. All these rituals last for more than one day.[67] The main day of the performance (*dngos-gzhi*) falls on the holidays proper.

**The sponsorship of the consecration.**

While rituals performed for the benefit of certain individuals are fully sponsored by them, annual rituals are technically sponsored by the monastery itself as part of their service to the community at large. Still, there has been a main patron for the annual reconsecration of Bodhanath Stûpa for the last fifteen years, a well-known restaurant owner. There are in addition many lesser patrons who usually bring their private images and *thang-ka*s to the monastery to be reconsecrated together with Bodhanath Stûpa. These receptacles remain in the assembly hall of the monastery for the duration of the three day consecration.[68] These sponsors, along with

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[66]In addition, on Kâlacakra Day, the fifteenth of the third month, a ritual for Dus-kyi-'khor-lo (Kâlacakra) is performed.

[67]At least three without preparing a sand mandala, and about eight days if a sand mandala is used (cf. Sharpa 1985).

[68]Some years ago a monk delegation from Dga'-ldan-chos-'phel-gling used to go to the

other people of the community, pay their regular brief holiday visits to this and other monasteries in Kathmandu Valley. During these visits, they circumambulate the assembly hall, prostrate to the lamas and *lha*, offer them scarves (*kha-btags*), incense, butter lamps, *mchod-thig*[69] and so forth. Most of the patrons and other pilgrims have no interest in the ritual details. Some claim it is the responsibility of the monks to perform rituals such as consecration. Thus, they entrust their images and *thang-kas* to the lamas and come only to receive blessings themselves. Even the main patron is present only during the one section of the ritual ('commanding the patron', *yon-bdag bsgo-ba*, see below) in which his presence is required by the ritual itself. The names of all the sponsors, along with the amounts of their donations, are read aloud to all the monks during the tea breaks. These contributions are used to cover all the ritual expenses, and for providing more festive meals for the monks than is usually the case. Additional contributions are received from almost every visitor to the monastery. The holiday income usually exceeds the actual expenses for the ritual, and the excess is put into the monastery's general fund. In addition to sponsoring the ritual itself, the main patron also offers new paint, 'clothes' (*na-bza'*) and flowers to the *stûpa*.[70] The flowers are offered in a special Tibetan way, by offering saffron flower tincture.[71]

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homes of their community before the annual consecration to collect the private images for reconsecration in the monastery. Since some members of the community felt that they were being pressured for more donations, this practice came to an end. Nowadays only those who choose to do so bring their images to Dga'-ldan-chos-'phel-gling for reconsecration.

[69]Offering of butter lamps can be performed in several ways, by lightening an already prepared butter lamp after giving a small donation, or by adding melted butter to an already burning butter lamp (*mchod-tig*) etc.

[70]A photograph of this *stûpa* is found on the cover of Lati 1979 (in its 1985 reprint). The 'clothes' in this picture have already suffered from the weather. See also Slusser 1982: plate 215.

[71]Their remnants can be seen as well in the photograph on the cover of Lati Rinpoche's book as darker yellow lines on the white dome of the *stûpa*.

# The Actual Performance

## Preparatory Rituals (*sta-gon*)

### I. The preliminary rituals (*sngon-'gro*).

The preliminary rituals, including the generation of oneself as a *lha* (*bdag-bskyed*) and entrance into the mandala (*bdag-'jug*), deserve a special investigation of their own. Here only some brief remarks will be made.

A bell wakes up the monks and calls them to join the assembly. The monks enter one by one and begin to perform their daily rituals at their own individual pace.[72] These private devotions include prayers to the lineage of lamas (*bla-ma'i 'don chog*),[73] the seven-limbed ritual (*yan-lag bdun, saptâṅga-pûja*),[74] *maṇḍal* offering,[75] confession of sins (*ltung-bshags*)[76] and so forth. These rituals are not exclusive to monks and nuns, but are performed also by lay-people. Their purpose is purification and accumulation of merit. Here they also serve to provide the proper motivation for the performance of the consecration. At the end of these rituals the monks are served breakfast.

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[72]The older monks usually are the first to enter. They perform these individual rituals carefully. The younger monks walk in at the last minute and seem to take some shortcuts in the performance.

[73]A bilingual manual for such recitations was published by the Library of Tibetan Works and Archives (LTWA 1975).

[74]This ritual, which is based on the Bhadra-carî-praṇidhâna (cf. Schopen 1989a), is discussed in detail by Geshey Ngawang Dhargyey (1974/78: 214-223); Beyer 1973: *vide sub* index (office, seven-fold) etc.

[75]See below.

[76]A confession of sins was included in the seven-limbed ritual as well. While the previous confession of sins follows the tradition of the Bhadra-carî-praṇidhâna (see above), the present one is said to follow the tradition of the Tri-skandhaka Sûtra (Toh. 284).

## II. The generation ritual (*bskyed-pa*).

Only as *lha* can the performers invite a *lha* into the receptacle.[77] Therefore the consecration begins with a process by which the performers generate themselves as a *lha* (*bdag-bskyed*). There are a number of translations and discussions in Western languages of the generation process including those of Tsong-kha-pa (1977 & 1981), Mkhas-grub Rje (1968), Dge-bshes Kelsang Gyatso (1982), Beyer (1973 & 1974:140-153), Jackson (1985), Kloppenborg (1987), and Sharpa (1987). In the present case the *yi-dam* is Rdo-rje-'jigs-byed-lha-bcu-gsum. The ritual manual followed here is "Dpal Rdo-rje-'jigs-byed-lha-bcu-gsum-ma'i sgrub-thabs rin-po-che'i za-ma-tog," written by Tsong-kha-pa.[78] The version used in the performance in Dga'-ldan-chos-'phel-gling was based on the print of it included in the collected rituals of Stag-lung-brag Bsam-gtan-gling monastery entitled "Dpal Rdo-rje-'jigs-byed-lha-bcu-gsum-ma'i bdag-bskyed/ bum-pa/ dbang-chog smon-shis dang bcas-pa."[79] All adult monks in Dga'-ldan-chos-'phel-gling, as well as in most other Dge-lugs-pa monasteries, have memorized this ritual. Significant sections of this work were translated by Sharpa and Perrot (1987).[80]

The thirteen *lha* are as follows:[81]

At the center Dpal Rdo-rje-'jigs-byed together with his consort (*yum*) Rdo-rje-ro-langs-ma.
In the east, Gti-mug Gshin-rje-gshed (Gshin-rje-gshed of Ignorance).
In the south, Ser-sna Gshin-rje-gshed ( " Avarice).
In the west, 'Dod-chags Gshin-rje-gshed ( " Passion).
In the north, Phrag-dog Gshin-rje-gshed ( " Jealousy).
At the eastern door, Tho-bo Gshin-rje-gshed ( " Hammer).
At the southern door, Dbyug-pa Gshin-rje-gshed ( " Club).
At the western door, Padma Gshin-rje-gshed ( " Lotus).

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[77]For a similar concept in Hinduism see the references in Fuller 1984:15.

[78]See the bibliography of Tibetan works.

[79]For the bibliographical data of this work which is abbreviated DK see the list of abbreviation.

[80]For a short work on this ritual see also Decleer 1977.

[81]Cf. DK; Sharpa 1987:33; Lobsang Dorje 1971; etc.

At the northern door, Ral-gri Gshin-rje-gshed ( " Sword).
In the south-east, Tsa-rtsig
In the south-west, Phag-mo [Vârâhî]
In the north-east, Dbyangs-can-ma [Sarasvatî]
In the north-west, Gaurî.

The mantras of Rdo-rje-'jigs-byed-lha-bcu-gsum are as follows:[82]

The mantras of Rdo-rje-'jigs-byed:

The root mantra (*rtsa-sngags*):

*Oṃ Yamarâjâsadomeya Yamedoruṇayodaya Yadayonirayakṣeya Yakśeyacchanirâmaya Hûṃ Hûṃ Phaṭ Phaṭ Svâhâ.*

The action mantra (*las-sngags*):

*Oṃ Hrîḥ Ṣṭrîḥ vikṛtânana Hûṃ Phaṭ.*

The heart mantra (*snying-po*):

*Oṃ Yamântaka Hûṃ Phaṭ.*

The hundred syllable mantra (*yig-brgya*):

*Oṃ Yamântaka samayam anupâlaya Yamântaka tvenopatiṣṭha dṛiḍho me bhâva supoṣyo me bhâva sutoṣyo me bhâva anurakto me bhâva sarvasiddhim me prayaccha sarvakarma suca me cittaṃ śrîyaṃ kuru Hûṃ ha ha ha ha hoḥ bhagavan Yamântaka ma me muñca Yamântaka bhâva mahâsamayasatva Āḥ Hûṃ Phaṭ.*

The mantra of the consort Rdo-rje-ro-langs-ma:

*Oṃ vajravettâlî âgaccha âgaccha Hûṃ Jaḥ Svâhâ.*

The mantras of the retinue (*'khor*):

*Oṃ Jina-jik Hûṃ Phaṭ.*
*Oṃ Ratna-dhṛik Hûṃ Phaṭ.*
*Oṃ Ārolika Hûṃ Phaṭ.*
*Oṃ Prajñâ-dhṛik Hûṃ Phaṭ.*
*Oṃ Mudgara-dhṛik Hûṃ Phaṭ.*
*Oṃ Daṇḍa-dhṛik Hûṃ Phaṭ.*
*Oṃ Padma-dhṛik Hûṃ Phaṭ.*
*Oṃ Khaṅga-dhṛik Hûṃ Phaṭ.*
*Oṃ Moha-rati Hûṃ Phaṭ.*
*Oṃ Dveṣa-rati Hûṃ Phaṭ.*

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[82]Cf. DK 168.3-169.3; P. 439, 459-60.

*Oṃ Râga-rati Hûṃ Phaṭ.*
*Oṃ Vajra-rati Hûṃ Phaṭ.*

## A. The preliminary rituals of the generation.

### 1. Prayers to the lineage holders.

Before the actual generation can begin a series of preliminaries need to be performed. These begin with prayers to the lineage of lamas (*bla-brgyud gsol-'debs*). While the previous prayers to the lineages of lamas were to general Mahâyâna and Vajrayâna lineages, these praises and requests are specific to the lineage holders of Rdo-rje-'jigs-byed.[83]

### 2. The blessing rituals (*byin-rlabs*).

No ritual substance or implement can serve in a ritual without first being transformed into a 'divine' state. Thus, the generation ritual, as any other tantric ritual, begins with blessing rituals, including the blessing of the main implements of a *vajrâcârya*, the *vajra* and bell,[84] and the blessing of the outer and inner offerings.

It is one of tantric ritual's seeming paradoxes, that only as a *lha* can one bless the implements and substances one needs to employ in the process of becoming that *lha*. For the blessing of the *vajra* and bell the practitioners instantly (*skad-cig-gis*) generate themselves as Rdo-rje-'jigs-byed with one head and two arms together with consort.[85] Here one of the fundamental principles of tantric practice is evident. The practitioner simulates the goals of his practice until he is finally able to actually achieve them. While the *sûtra* system is called the 'cause' which ultimately leads to the effect, the *tantra* system is called the 'effect'. It utilizes the goals as the path itself. It is the initiation (*dbang-bskur*) into the practice of a certain *lha* which enables the practitioners to visualize themselves as a *lha* at the

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[83]Cf. DK 82.6-85.3.

[84]For the symbolism of the *vajra* and bell see KL 343-348; S. 12-13; Chos-dbyangs 1987:79-80.

[85]Cf. DK 85.3-4. This is a simplified form of this *lha*. During the *sâdhana* Rdo-rje-'jigs-byed is generated with nine heads, thirty-four arms and sixteen legs.

beginning of their practice. At this time they utilize the powers of their gurus. Eventually they are able to accomplish their transformation into a *lha* through their own powers.

For the ritual blessing of the *vajra* and bell the reader is referred to its English translation.[86] Here I would like to comment on the blessing of the offerings. The fourfold[87] blessing consists of 1. cleansing (*bsangs*), 2. purifying (*sbyangs*), 3. generating (*bskyed-pa*) , 4. blessing (*byin-rlabs*).[88]

1. The cleansing is performed through sprinkling water from the vase of action (*las-bum*) while reciting the mantra of the *lha* situated at the northern gate of the Rdo-rje-'jigs-byed-lha-bcu-gsum's mandala. This *lha*, Ral-gri Gshin-rje-gshed, is also dissolved into the water of the vase of action. The nature of the vase of action and the role of this *lha* will become clearer in the discussion of the ritual of empowering the vases (*bum-sgrub*).

2. The purification of the offerings is a process of dissolving them away or visualizing their disappearance (*mi dmigs-pa*). On one level the practitioner envisions that in the place of the physical offerings there is nothing. The mundane offerings are dissolved so that divine offerings may replace them. This process, however, is always given a Buddhist interpretation involving a meditation on Emptiness. The practitioner does not visualize that the physical offerings are not there any more, but rather meditates on their nature as devoid of own existence. The process of visualizing away occurs not only during the blessing ritual but in the generation process as well. In all these points in the ritual Mâdhyamika meditations on Emptiness are incorporated in the tantric rituals. While earlier steps of the ritual included ritualization of moral attitudes, and the accumulation of merit (*bsod-nams-kyi tshogs*), here the practitioners perfect their accumulation of Knowledge (*ye-shes-kyi tshogs*) in a

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[86]S. 12-13. See also KL 112-113; Jackson 1985:121.

[87]This is a fourfold and not a threefold process as Beyer 1973:143 explains it.

[88]Cf. DK 88.6-89.3.

ritualized manner as well.[89]

The realization of the offerings as empty of own existence is accompanied by the recitation of the following mantra: *Oṃ svabhâva-śuddhâḥ sarva-dharmâḥ svabhâva-śuddho 'ham. 'Oṃ* pure by nature are all *dharmas*; pure by nature am I.' This mantra is called *chos-nyid rnam-par dag-pa'i sngags* 'the mantra of purifying into *dharma* nature'.[90] The practitioner visualizes all *dharmas* in general and the offerings in particular as empty of own existence.

In fact, however, this process is twofold. It involves not only contemplation on Emptiness but also effectuation of this process. By the power of the mantra recitation the offerings indeed are transformed into Emptiness. During the prior approaching practice (*bsnyen-pa*) of one's *yi-dam* the performers should have already contemplated on the meaning of this mantra. In performing rituals (*las*) such as consecration, they should already be able to transform themselves into a *lha* and employ the *lha*'s powers in effectuating this and other mantras. Thus, while at the beginning of one's training the mantra serves as means for meditation on Emptiness, after completing the *bsnyen-pa*, the practitioner can employ the mantra for transforming the object of his meditation into Emptiness. This mantra is made effective because the practitioner has acquired the required powers through meditation on its content.

The mantra *Oṃ svabhâva* etc. is closely related[91] to the following mantra *śûnyatâ-jñâna-vajra-svabhâva-âtmako 'ham*, 'I am the *vajra* nature of the Knowledge of Emptiness', which is similarly employed in the process of dissolving into Emptiness.[92]

3. Having been 'dissolved' into Emptiness, the offerings are then generated out of Emptiness as 'divine' substances. The generation manual has the following:

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[89]Cf. Beyer 1973:29-35.

[90]Cf. Nag-po-pa, Toh. 1259, p. 569.6.

[91]Cf. Mkhas-grub Rje 1968:160 note 12; *idem.* "Dpal Rdo-rje-'jigs-byed-lha-bcu-gsum-ma'i bskyed-rim rnam-par bshad-pa," (see the bibliography of Tibetan works) p. 240; B. 33-36.

[92]Cf. R. 359.3-4; Wayman 1977:271.

> From the continuum of Emptiness *Āḥ* [appears]; from it arise very vast and wide skulls inside of which are *Hûṃs*. From their melting arise water for welcoming, water for refreshing the feet, flowers, incense, light, fragrance, food, and music. Appearing as offering substances, their nature is Bliss and Emptiness (*bde-stong*). As objects of enjoyment for the six senses they function to generate uncontaminated supreme bliss.[93]

Three points are made with regard to the new divine nature of the offering substances.[94] 1. They appear as offering substances. 2. However, their nature is Bliss and Emptiness, the non-dual nature which is the purpose of the yogic practice. 3. Their function is characterized as generating special uncontaminated Bliss. This they accomplish by serving as objects of enjoyment for the six senses. A similar process of dissolving into Emptiness out of which a divine entity is generated is utilized not only with regard to the offering substances but also with respect to the practitioners of *sâdhana*s and initiations.

4. The final blessing of the offerings is accomplished through the recitation of the mantra *Oṃ Āḥ Hûṃ*. The three parts of this mantra correspond to the Buddha's Body, Speech and Mind respectively. Its recitation transforms one's ordinary body, speech and mind (*lus ngag yid*) into 'divine' or 'buddhaized' Body, Speech and Mind (*sku gsung thugs*). Here this process is applied not to a person who possesses body, speech and mind, but to the offering substances. Yet, the purpose is similar in that each aspect of the offerings substances is empowered with 'divine' qualities. This process, which is similar to *nyâsa*,[95] is employed also in *sâdhana*s where it is elaborated to include the blessing of the sense-fields as well (*skye-mched byin-rlabs*, see below). The blessing of the offering is performed by reciting *Oṃ Āḥ Hûṃ* for each of them (i.e. *Oṃ* [name of the

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[93]Cf. DK 88.6-89.2; R. 400.1-3 etc. S. 14.

[94]Cf. KL 109.

[95]For a further discussion of this see the section on the blessing of the sense fields (*skye-mched*) and the Body, Speech and Mind in the main part below.

offering] *Āḥ Hûṃ*) while making the appropriate *mudrâ* and visualizing the offerings being transformed into 'divine' substances.

The performers are so familiar with this fourfold process that it is only rarely given in its complete form.[96] In the translation below I have supplied numbers in square brackets to indicate each of these four steps which in the consecration manual usually appear in a fragmentary form.

For the blessing of the inner offerings it is sufficient to refer to DK 86.5-88.6 and to note that similar rituals were translated into English by Beyer (1973:158-9), Jackson (1985:120-1); etc.

### 3. Recitation and meditation on Vajrasattva (*Rdor-sems sgom-bzlas*).

The purpose of this preliminary practice to the generation process is to further purify the performer whose defilements may hinder the accomplishment of the ritual. This purification includes additional confession of sins and renewal of vows (*sdom*) and commitments (*dam-tshigs*). Together with the rituals of taking refuge, generating the mind of Enlightenment, prostrations, *maṇḍal* offerings and guru yoga (*bla-ma'i rnal-'byor*), the recitation and meditation on Vajrasattva belongs to the extraordinary preliminaries (*thun-mong ma yin-pa'i sngon-'gro*), which are widely discussed in English in the works of Dge-bshes Rabten,[97] Jackson (1985:122) [Dge-lugs-pa], Dilgo Khyentse Rin-po-che (1987) [Rnying-ma-pa], Beyer (1973:432-442) [Bka'-brgyud-pa], etc.[98]

### 4. Protections (*bsrung*).

Before the generation can commence the practitioners have to protect themselves and their surroundings through a complex ritual which

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[96]A complete version is found in DK 88.6-89.3.

[97]Based on a work by Padma-dkar-po.

[98]See also Kohn 1988:373-376.

involves two main components: creating a common circle of protection (*thun-mong-ba bsrung-'khor*) and an uncommon circle of protection (*thun-mong ma-yin-pa'i bsrungs-'khor*).[99]

## B. The generation (*bskyed-pa*).

After completing the preparatory rituals for the generation, the performers begin the process of transforming themselves into Rdo-rje-'jigs-byed-lha-bcu-gsum. In the first step they visualize themselves as the *dam-tshig sems-dpa'* (*samaya-sattva*) of this *lha* including both its celestial palace or mandala, the residence of the *lha*; and the *lha* itself, the resident of the mandala (*rten gzhal-yas-khang bskyed dang rten-pa lha bskyed-pa*).

The word generation (*bskyed-pa*) is used in both specific and general senses. In its specific use it refers to the process of generating the Form Body of the *lha* out of Emptiness. The general use includes, in addition, the entire process of the *sâdhana*. The latter is called the generation process (*bskyed-rim*) as distinguished from the perfection process (*rdzogs-rim*). This latter process, which follows the former in the Highest Yoga Tantra, does not play an important role in the consecration ritual.

In his commentary on the consecration chapter in the Hevajra Tantra, Sa-chen Kun-dga'-snying-po (1092-1158), among others, mentions the following methods of generation in its specific meaning.

> The five awakenings or the fourfold ritual or the threefold one or generating the *dam-tshig sems-dpa'* from just [its] seed syllable.[100]

The generation in five awakenings (*abhisambodhi*) includes the following:[101]

1. The generation as suchness (*de-bzhin-nyid*). As in the generation of the

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[99]Cf. Beyer 1974:143-4; Jackson 1985:123-4.

[100]*Mngon-byang lnga'am/ cho-ga yan-lag bzhi'am/ gsum-man/ sa-bon tsam las dam-tshigs sems-dpa' bskyed-de/* See the selective list of commentaries on the consecration chapter in the Hevajra Tantra in the bibliography of Tibetan works, p. 47.3.6-4.1.

[101]Cf. Beyer 1973:111; Rigzin 1986:96; etc.

offerings above, the first stage is the realization of Emptiness.[102]
2. The generation of the moon (*zla-ba*). Out of Emptiness the throne for the *lha* is generated as a moon.[103]
3. The generation of the seed syllable (*sa-bon*). From the moon the seed syllable of the *lha* appears.
4. The generation of the emblem (*phyag-mtshan*). The seed syllable transforms into the *lha*'s emblem marked with the seed syllable.
5. The generation of the complete body (*sku rdzogs-pa*). From the complete transformation of the emblem marked with the seed syllable the entire *lha* appears.[104]

A similar generation process is called the 'generation in a three-fold' ritual.[105] It is parallel to the last three stages of the former generation. On top of a throne (such as a lotus and a sun or a moon) the *lha*'s seed syllable appears. It is transformed into the *lha*'s emblem marked with the seed syllable. From its complete transformation the complete body of the *lha* is generated.

Another method of generation which is common in Kriyâ Tantra is discussed, for example, by Rje Tsong-kha-pa (1981:104-114) and Mkhas-grub Rje (1968:158-163). This is generation through six *lha* (*lha drug*): the ultimate *lha* (*de-kho-na-nyid-kyi lha*), the sound *lha* (*sgra'i lha*), the letter *lha* (*yi-ge'i lha*), the form *lha* (*gzugs-kyi lha*), the seal *lha* (*phyag-rgya'i lha*), and the sign *lha* (*mtshan-ma'i lha*). Here the term generation is used in a more general sense. Even though the form of the *lha* is completed in the fourth stage, the generation process here continues through the seal *lha* which is equivalent to the blessing of the sense-fields (*skye-mched byin-gyis rlabs*) in the higher Tantras (see below).[106]

A common systematization of the entire process of generation in the higher Tantras is usually stated in terms of the four limbs of approaching and accomplishing (*bsnyen-sgrub yan-lag bzhi*) found in the Guhyasamâja

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[102]Cf. Wayman 1977:157-8 and the references there.

[103]For wrathful deities the throne is generated as a sun.

[104]Various ritual manual contain numerous variations on this theme.

[105]*Cho-ga gsum bskyed*, cf. Padma-lcags-kyu, Toh. 3107, p. 402.1.

[106]Tsong-kha-pa *ibid.*: 108; Mkhas-grub Rje *ibid.*: 162-163.

Tantra.[107] These include approaching (*bsnyen-pa, sevâ*), near achieving (*nye-bar sgrub-pa, upasâdhana*), achieving (*sgrub-pa, sâdhana*), and the great achieving (*sgrub-pa chen-po, mahâsâdhana*). This fourfold generation process too has been discussed in English by Wayman, Beyer (*ibid.*), etc.

Another fourfold process which corresponds to the just mention four limbs is also outlined by Kun-dga'-snying-po. It includes the generation of the *dam-tshig sems-dpa'*, that is to say the generation in its specific meaning as cited above.

> Then, [through] [2] the entrance of the immeasurable *ye-shes sems-dpa'* [into the *dam-tshig sems-dpa'*] [3] the blessings of the sense-fields (*skye-mched, âyatana*) and body, speech and mind, [4] conferring initiation, the four limbs should be completed.[108]

In most later ritual manuals, however, the second and third limbs are often switched.

The process of generating oneself as Rdo-rje-'jigs-byed-lha-bcu-gsum in the consecration ritual consists of these four limbs. Having completed this process the performers would similarly generate the receptacle as this *lha* in the process called *rten-bskyed*. These four limbs will be discussed in more detail in that ritual context.

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[107]Cf. Beyer 1973:106-108; Wayman 1977:156-160; 361-362; etc.

[108]*De nas ye-shes-sems-dpa' dpag-tu med-pa gzhug/ skye-mched dang sku gsung thugs byin-gyis brlab/ dbang-bskur-te yan-lag bzhi rdzogs-su bya'o/ ibid.* p. 47.4.2-3; cf. also B. 101-106.

## III. Empowering the ritual vases (*bum-sgrub*).[109]

There are three main generation rituals: generation of oneself as a *lha* (*bdag-bskyed*) as in the previous ritual, generation of a *lha* in front (*mdun-bskyed*),[110] and generation in a vase (*bum-bskyed*). The ritual under discussion here is the last among these generations. Its name, *bum-sgrub*, which is related to the word *sâdhana* (*sgrub-thabs*), can be translated also as 'accomplishing', 'actualizing', or 'consecrating' the vase. Here I will use the translation 'empowering the vase'.

As mentioned above, in front of the ritual master two vases are placed on a bed of *kuśa* grass and flower, the Victorious Vase (*rnam-rgyal bum-pa*, or, in short, *rnam-bum*) on the right and the vase of action (*las-kyi bum-pa*, or *las-bum*) on the left. The empowerment ritual prepares these vases for the ritual actions in which they will later be used. Mkhas-grub Rje explains the ritual use of the two vases as follows:

> As to the purposes of the flasks, the victorious flask is used at the time of Initiation and the [hierophant's] own entrance [into the mandala] as well as for conferring the numerous water initiations. The action flask is used for sprinkling the mandala, the offering materials, himself (i.e. the hierophant), the place, and the disciples.[111]

The chief *lha* of the mandala, here the Rdo-rje-'jigs-byed-lha-bcu-gsum, will be invited to and dissolved into the water of the Victorious Vase, while the 'action' (*las, karma*) *lha* of this mandala (Ral-gri Gshin-rje-gshed) will be invited and dissolved into the water of the vase of action.

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[109]Even though both the consecration manual (R. 358.3) and the *sâdhana* (DK 100.5) instruct one to empower the vases before the generation ritual, in actual practice at Dga'-ldan-chos-'phel-gling, the vases are empowered only after the generation, but before the entrance into the mandala (*bdag-'jug*) in which the Victorious Vase (*rnam-bum*) will be used. The implication here is that the offerings in the generation rituals were cleansed with water not yet empowered. This problem can be solved by adding one drop of previously empowered water into the vases.

[110]Cf. Beyer 1973, vide sub index.

[111]Mkhas-grub Rje 1968:286-7.

Thus, the Victorious Vase is conceived as an abode for the main *lha* and his mandala, while the vase of action is used for performing ritual actions, mostly cleansing (*bsangs*). The Victorious Vase, which will be used for conferring initiation in the self-entry into the mandala, and in the supreme bathing (*khrus-mchog*, see below), is not directly employed in the ritual. Some of its water is poured into the vase of action which is then used instead. As an abode of the *lha* of the mandala it is not appropriate for the Victorious Vase to perform actions.

The ritual manual for the empowerment of the vases during the consecration is appended to the generation manual (DK 184.3-191.3). Since rituals of empowering the vases have already been translated into English,[112] I will give here only a short synopsis of this ritual according to the manual used in this case. On top of the Victorious Vase a small conch shell (*dung-chos*) containing scented water is placed. On top of it is a small *vajra*[113] around which a five colored[114] *dhâraṇî* thread (*gzungs-thag*) is coiled.[115] The ritual master holds the other end of this thread next to his heart. The mantras he recites are conceived of as coiling along the *dhâraṇî* thread (hence its name), and reaching the vase. In this way the powers of the ritual master are transmitted into the water in the Victorious Vase.[116]

Then the vases are cleansed, dissolved into Emptiness and generated as 'divine' vases in a ritual similar to that of the offerings discussed above. The 'divine' vase is endowed with the all essential characteristics (*mtshan-nyid*) of a vase.[117] The water inside the vase is transformed into the divine Ganges river. The Victorious Vase is a vase outside, but inside it is a

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[112]Cf. Snellgrove 1987:223-5; Beyer 1973:410-414; Mkhas-grub Rje 1968:286-291.

[113]*Las rdo-rje*, or 'action *vajra*' -- This object should not be confused with an alternative name of the ritual helper *mchod g.yogs*, who is sometimes called 'action *vajra*', see above.

[114]These are the colors of the five Tathâgatas.

[115]See the illustrations at the end of K. vol. 3; B. 409, etc.

[116]The ritual use of a thread has many interesting applications in Buddhist and other rituals. It is used for transmitting power, demarcating sacred areas, uniting a group of people attending certain rituals, as protecting thread, etc. (cf. Tambiah 1984:248-250; de Silva 1981 *passim*; Locke 1987:175; Lewis 1989).

[117]Cf. DK 185.1-2; Tsong-kha-pa, Sngags-rim Chen-mo (see bibliography of Tibetan works) vol. 161, p. 121.4; Snellgrove 1987:224; B. 411.

divine Palace, the mandala of Rdo-rje-'jigs-byed-lha-bcu-gsum. This mandala is generated here in a ritual similar to the generation discussed in the preceding section. The *ye-shes sems-dpa'*, identical to the generated ones, are invited. Offerings and praises are made to them. With the mantra *Oṃ vajra-amṛta-udakatha Hûṃ*, the water in the conch is transformed into fine *vajra* particles made to be Knowledge nectar (*ye-shes-kyi bdud-rtsi*). A string of mantras coils from the heart of the ritual master along the *dhâraṇî* thread. It invokes the mind-stream (*thugs rgyud*) of the *lha* inside the vase. A stream of nectar falls down filling the vase. Having recited a long series of mantras,[118] the ritual master pours the water from the conch into the vases as 'welcoming water' (*mchod-yon*, *argham*) and offers the five *upacâra*s (see below) and music. He recites the mantra of Ral-gri Gshin-rje-gshed (see below) and requests the removal of obstacles for the duration of the ritual. Then, by the fire of great passion the *lha* inside the vase dissolve and become 'one taste' (*ro gcig*) with the water as the essence of *bodhicitta*. Through this process the Rdo-rje-'jigs-byed-lha-bcu-gsum become indivisible from the water of the Victorious Vase.

The empowerment of the vase of action is similar. On this vase, however, there is no conch shell and *dhâraṇî* thread. The *lha* invited here is Ral-gri Gshin-rje-gshed, the *lha* at the northern gate of the Rdo-rje-'jigs-byed-lha-bcu-gsum. In the northern direction the Tathâgata family (*rigs*, *gotra*) of action (*las*, *karma*) is situated. Therefore, this *lha* has a special role in the ritual performances. Ral-gri Gshin-rje-gshed becomes indivisible from the water of the vase of action which together with the mantra of this *lha* is used for cleansing the offerings, vases, etc, or oneself, before dissolving them into Emptiness and generating them as divine. In a more general instance which applies to a variety of rituals performed not necessarily in connection with Rdo-rje-'jigs-byed, Amṛtakuṇḍali is generated in the vase of action.[119] In this case the cleansing will be

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[118]These include the mantras of the *lha* of the mandala inside the vase: *Oṃ vajra udaka Hûṃ*, the hundred syllable mantra of Rdo-rje-'jigs-byed (see below), his action mantra (below) and *Hûṃ*.

[119]Cf. R. 375.3; B. 413-414. Amṛtakuṇḍali is one of the ten wrathful deities (*khro-bo bcu*) situated at the northern direction (the 'action' direction) according to the Guhyasamâja

performed through the recitation of the mantra of that *lha* while pouring water from the vase of action. According to yet another system, Rdo-rje-gnod-sbyin (Vajra-yakṣa) is generated therein.[120]

The empowerment of the vases described here follows the system of the *sâdhana* of Rdo-rje-'jigs-byed (DK). It is by no means common to all traditions. There are minor differences even between the traditions of Skyid-grong Bsam-gtan-gling and that of at least one of the three main Dge-lugs-pa monasteries whose members are appointed as abbots of Dga'-ldan-chos-'phel-gling.[121] Mkhas-grub Rje (1968:287-291), who rejects some traditions pertaining to this ritual, provides us with a typical example of the numerous minor variations among Tibetan rituals which occur also in each of the ritual actions discussed below. In order to avoid further elaboration in the treatment below, which, as the reader will soon realize, unavoidably deals with numerous details, only the tradition followed by Khri-byang Rin-po-che will be mentioned.

With regard to the physical content of the two vases, in addition to scented water they contain the twenty-five substances of the vase (*bum rdzas nyer-lnga*), also called the five times five ingredients (*lnga tshan lnga*). These include the five grains (*'bru lnga*),[122] five precious substances (*rin-po-che lnga*), five scents (*dri lnga*), five herbs (*sman lnga*), and the five essences (*snying-po lnga*). The number five corresponds, of course, to the number of the Tathâgata 'families'. On these substances as well as on their further symbolism there are studies available in Western languages.[123] Among Tibetan lists of the twenty-five substances,[124] one

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tradition (cf. Rigzin 1986:33-34).

[120]Grags-pa-rgyal-mtshan, p. 129.

[121]See the section on Dga'-ldan-chos-'phel-gling above.

[122]These are also the five grains granted by Avalokiteśvara as the original ancestor of the Tibetans to his half-man, half-ape offspring which marks the beginning of sedentary life according to the Tibetan myth of origin. See Stein 1972:46 for the account based on the Bka'-thang Sde-lnga and also Bsod-nams-rgyal-mtshan, Rgyal-rabs Gsal-ba'i Me-long p. 51

[123]Cf. Wayman 1973:79-81, Snellgrove 1987:224, n. 171; Carelli 1941:17-19 cited there; Schwalbe 1979:70; Beyer 1973:290; etc. These fivefold substances are placed inside images and *stûpa*s as well. The components of a *stûpa* or image are ascending from the

might mention those by Tsong-kha-pa,[125] Dpa'-bo Gtsug-lag-phreng-ba[126] the First Lcang-skya Ngag-dbang-blo-bzang-chos-ldan[127] and Gung-thang-pa.[128]

## IV. The entrance into the mandala (*bdag-'jug*).

The entrance into the mandala constitutes the fourth limb of *sâdhana* practice. During the generation ritual which preceded the empowerment of the ritual vases, the first three limbs of the *sâdhana* were performed including the generation of the *dam-tshig sems-dpa'*, the blessing of the sense-bases and the absorption of the *ye-shes sems-dpa'* in the *dam-tshig sems-dpa'*. Now the fourth limb is performed according to the third and final part of the *sâdhana* manual, entitled Dpal Rdo-rje-'jigs-byed-kyi Dbang-chog Dngos-gzhi Ngag-'don-gyi Rim-par Bsgrigs-pa.[129]

Some clarification is required with regard to the use of the terms entrance into the mandala (*bdag-'jug*) and initiation ritual (*dbang-chog*). There are three types of initiations:[130] 1. The cause-initiation (*rgyu dbang*) conferred on disciples as the first step of their practice of *lha* yoga (*lha'i rnal-'byor*). Through this initiation the disciple is introduced into the

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mundane to the supramundane. The twenty-five substances which are placed relatively low at the throne of the receptacle are meant to serve mostly mundane purposes such as abundance of wealth, health, auspiciousness, etc.

[124]Some of the substances which are listed by their Sanskrit names may be unknown even to the Tibetans (see Padma-'phrin-las, pp. 40-45).

[125]Sngags-rim Chen-mo (see bibliography of Tibetan works) vol. 161, pp. 121.5-122.3; see also K. under the name of each sub-group of five substances.

[126]P. 108 (see the bibliography of Tibetan works).

[127]"Rten la gzungs-gshugs 'bul-tshul shel-dkar me-long" (see the bibliography of works on *gzungs-'bul*) p. 86.1.3-8.

[128]Work 1, p. 59.

[129]In my list of abbreviations I have designated the final part of the *sâdhana* manual J. (for [*bdag*]-*'jug*) in order to distinguish it from the earlier parts of the same manual DK (for *bdag-bskyed*). For the complete bibliographical data of these works see the abbreviations.

[130]Sde-srid Sangs-rgyas-rgya-mtsho, p. 245.

lineage of initiation holders, partakes of its powers and receives a permission for this practice. 2. The path-initiation (*lam dbang*) is performed by that disciple as part of his or her practice to accomplish that *lha*. This is a part of the *sâdhana* practice, which is often also called self-entrance into the mandala (*bdag-'jug*). 3. The effect-initiation (*'bras-bu'i dbang*) is the supreme initiation (*dbang-bskur mchog*). Through this initiation one instantly accomplishes the effect of becoming that *lha*.

The initiation encountered in the consecration is the path-initiation. As was mentioned previously, the consecration is a special application of the *sâdhana* practice to the receptacle. Thus, the consecration *lha* will be made to enter the mandala as disciples enter it during their *sâdhana* practice. As in the case of conferring initiation on a disciple (the first type of initiation), here also the ritual master is required to first enter the mandala himself in order to recreate his close bond with the *yi-dam* and ensure that his vows and commitments are unbroken.[131] This would enable him to engage in the ritual of the consecration *lha*'s entrance into the mandala. The ritual under discussion here is such a preparatory entrance into the mandala by the ritual master and his attendants. The rituals of initiation and self-entrance into the mandala will be further discussed when we come to the entrance of the consecration *lha* into the mandala.

## The Preparatory Rituals of the Consecration.

After the morning tea break, more than five hours after the beginning of the performance, the ritual begins to follow the consecration manual itself. The consecration ritual belongs to the category of peaceful rituals, therefore only musical instruments classified as peaceful[132] can be played. Only the bell, one of the basic implements of a ritual master, and the *sil-snyan* cymbals[133] are played during the consecration in Dga'-ldan-chos-'phel-gling. The *rgya-ling* and *rnga* which were played during the

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[131]Cf. KL 208.

[132]Ellingson 1979a: *passim.*

[133]For the musical instruments mentioned here see Ellingson, *ibid.*, and illustrations in Tucci 1980:118, as well as K. back of vol. 3.

previous ritual steps are not played here. In the propitiation ritual (*bskang-gso*) performed on the third day of the consecration the entire monastic 'music ensemble' is employed including also the *dung-chen*, *sbub-'chal* and *rkyang-gling* reserved for wrathful rituals such as propitiation.

## I. Empowering the bathing vases and cleansing substances (*khrus bum dang bdag-rdzas bsgrub-pa*).

In the course of the consecration, a ritual bath (*khrus*) will be conferred on the receptacles. The first preparation is the empowerment or 'deification' of the bathing water and substances in order to qualify them for use in such a ritual. In brief consecrations the vase of action is used for the bathing. However, in this extensive ritual eight bathing vases and nine cleansing substances are used. The bathing vases which are situated on the bathing mandala (*khrus-dkhyil*, see Diagram 2), are similar in appearance to the vase of action.[134] Likewise, they possess a beak and a piece of foliage for sprinkling called, literally, 'mouth ornament' (*kha-rgyan*), made of a fruit-bearing tree.[135] They are filled up to two-thirds full with scented water (usually saffron scent) and with one of the following substances. This list is common to most Tibetan traditions of consecration.

| | Tibetan | Sanskrit | English | Note |
|---|---|---|---|---|
| 1. | མངར་གསུམ | *trimadhu* | three sweets | sugar, honey, molasses[136] |
| 2. | ཞོ་གསར་ | *dadhi* | yogurt | fresh |
| 3. | འབྲུམ་བུ་ གསུམ | *[tri]phala* | three fruits | the three myrobalans[137] |

[134]An illustration of a bathing vase can be found in K., end of vol. 3.

[135]Cf. Snellgrove 1987:224; Brag-phug Dge-bshes, p. 213.6 -- *shing 'bras-bu-can-gyi kha-rgyan dang bcas-te.*

[136]Padma-'phrin-las, p. 40.

[137]*A-ru-ra, ba-ru-ra, skyu-ru-ra*; see also MW 459c; Go-'jo Dbang-'dus 1983:399 (see the bibliography of Tibetan works).

| | | | | |
|---|---|---|---|---|
| 4. | འབྲུ | *vrîhi*[138] | grain | usually rice |
| 5. | དྲི་བཟང་ | *gandha* | scent | usually saffron[139] |
| 6. | འབྲས་ཡོས | *lâjâ* | roasted grain | usually rice |
| 7. | སྨན་ | *oṣadhi* | herbs | mostly medicinal[140] |
| 8. | རིན་ཆེན་ | *maṇi* | precious substances | powder of precious and semi-precious metals and stones[141] |

The nine cleansing substances are:

| | Tibetan | English | Note |
|---|---|---|---|
| 1. | བདུད་རྩི་ལྔ་ | five nectars | honey, sugar, curd, milk and butter[142] |
| 2. | སྣུམ་ཆུང་ | pure oil[143] | |
| 3. | ཤིང་ཀུན་ | tree bark[144] | |

[138]Khri-byang Rin-po-che's consecration manual has *bruhi* which probably should be read as *vrîhi* (see for example Grags-pa-rgyal-mtshan, p. 243.4. *Vrîhi* is grain in general, but especially rice (cf. MW 1043b).

[139]Or the five scents mentioned in the section on empowering the vases above. Padma-'phrin-las, p. 40.3; Gter-bdag-gling-pa, work 1, p. 9; etc.

[140]The five herbs listed above, or according to Padma-'phrin-las, p. 41.1, the six good ones (*bzang-po drug*). See K. 2512; Dash 1976; Molvray 1988.

[141]Cf. the five times five substances above.

[142]These are the peaceful not wrathful five substances. Cf. Vajrâvali 116.3: *zho dang / 'o-ma dang / mar dang / sbrang-rtsi dang / bye-ma-ka-ra bsres-pa.* See also Padma-'phrin-las, pp. 37.6, 43.6; Brag-phug Dge-bshes, p. 216. These are also called the three whites (*dkar gsum*) and the two sweets (*mngar gnyis*).

[143]In India usually sesame oil (*til-mar*). In Tibet it was replaced with any grain oil (*'bru mar*). See Padma-'phrin-las, p. 43.

[144]Vajrâvali, p. 116.5: *nyagrodha* (Banyan Tree, Ficus Indica; cf. MW 571c), *udumbâra* (read: *uḍumbara*; Ficus glomerata, MW 186c), *plakṣa* (Ficus infectoria; MW 714c), *pippala* (Ficus religiosa; MW 627c), and *gan[dha?]mundha.* According to Padma-'phrin-las, these five tree barks are difficult to find in Tibet. Therefore they may be replaced with

| | | | |
|---|---|---|---|
| 4. | བཀུ་ལྔ | the five products of the cow | dung, urine, milk, butter and curd[145] |
| 5. | སྤོས་མར་ | scented butter | ground incense mixed with butter |
| 6. | སྐྱུ་རའི་ཕྱེམ | powder of Emblic myrobalan[146] | |
| 7. | ཀུ་བཇང་ | saffron powder[147] | |
| 8. | སྣུམ་ཆུང་ | pure oil[148] | |
| 9. | གུང་ག | turmeric powder | |

According to some traditions,[149] a mandala of nine *lha* is invited into the Victorious Vase (*rgyal-bum*) and the eight bathing vases. The chief *lha* of the mandala is generated in the Victorious Vase while the eight

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1. *bal-bu* (*tâlîśa*, see Mvy. 4207, 5786, K. 1825b, MW 445b: Flacuortia cataphracta). 2. *'om-bu* - tamarisk (for other identifications, see Molvray 1988:72). 3. *kham-bu* - peach, apricot [?] see also Molvray 1988:48. 4. *lcang-skya* - a kind of cane or reed (K. 764b). 5. *shug-pa* - cedar, juniper (see also Molvray 1988:77). Padma-'phrin-las adds that if one cannot find them, simply use powder of *sug-pa* (*sug phye*, cf. Molvray 1988:78). Similarly, Sde-srid Sangs-rgyas-rgya-mtsho (p. 234) remarks that one who cannot find the five barks should replace them with white legume (*sran*) powder.

[145]Vajrâvali 116.4; Padma-'phrin-las 44.1; etc. The cow should be young, red and pure; the products should not be allowed to fall on the ground (Brag-phug Dge-bshes, p. 216, etc.). The cow should "eat only grass, not given by humans, for a period of seven days" (KL 498, n. 12).

[146]Skt. *âmalaka*.

[147]Cf. Vajrâvali 116.7.

[148]This substance is repeated twice here. Some, such as Gung-thang-pa, omit this second occurrence; others, such as Brag-phug Dge-bshes, replace it with ground legumes (*sran phye*). As with the five-times-five ingredients, the more complex mixtures are nowadays purchased from the Tibetan Medical and Astrological Institute (Sman-rtsis-khang) in Dharamsala.

[149]Cf. 'Dul-'dzin, p. 345.

members of the entourage (*'khor*) are generated at the bathing vases situated at the four cardinal and four intermediate directions. However, most ritual manuals follow Sa-skya-pa Grags-pa-rgyal-mtshan's (243.1.2-3) statement that it is not necessary to generate a *lha* inside the bathing vases. The process of empowering the bathing vases and cleansing substances here can be classified as intermediary between the two rituals of empowering the vases (*bum-sgrub*) and blessing the offerings (*mchod-pa byin-gyis brlab*). While through the empowerment of the vases the water of the vase is transformed into the *lha* of the mandala, the blessing of the offerings does not involve an invitation of a *lha*. The bathing vases are empowered through the fourfold process of cleansing, purifying into Emptiness, generating out of Emptiness and blessing with *Oṃ Āḥ Hûṃ*.[150] The 'roots' (*rtsa*) of the Buddhist religion, lamas, *Yi-dam*, Buddhas, Bodhisattvas, Heroes (*dpa'-bo*), Ḍâkinîs and Dharma Protectors (*chos-srung*) are dissolved into the string of mantras visualized inside the bathing vases, thereby blessing the bathing substances with nectar (*bdud-rtsi*). As in the case of empowering the Victorious Vase, a *dhâraṇî* thread (*gzungs-thag*) with a small action *vajra* (*las-rdor*) is placed on top of each of the bathing vases in turn. This thread transmits the powers of the empowering mantra (*sgrub sngags*)[151] from the ritual master's heart to each of the bathing vases.

## II. Empowering the flowers (*me-tog bsgrub*).

At the climax of the ritual -- the request to the *ye-shes sems-dpa'* to remain in the receptacle as long as *saṃsâra* lasts, which is performed both in the assembly hall and in front of Bodhanath Stûpa -- the receptacles are blessed by means of scattering grain and flowers on them.[152] So that these

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[150]See the blessing of the offerings above.

[151]The empowering mantra is: *Oṃ* [insert name of substance in the bathing vase] *snâna-pûja-megha-samudra-spharaṇa-samaya-śrîye Hûṃ*. It is recited for each of the bathing vases twenty-one times.

[152]The consecration manual (R. 361) mentions only flowers (*me-tog*). In practice, however, grain (barley or rice) scented with saffron is mixed with *tsam-pa-ka* 'flowers'.

grains and 'flowers' will be potent, they first need to be charged with powers.

The scattering of grain/flowers on the receptacle as an independent short form of the consecration ritual makes an appearance in ritual texts contained in the Tanjur, including Atiśa's Pha-rol-tu Phyin-pa'i Theg-pa'i Sâ-tstsha Gdab-pa'i Cho-ga.[153] For various reasons, in part polemical, this ritual received the controversial name '*sûtra*-style consecration'.[154] Its method of consecration consists in permeating grain or flowers with the verse of interdependent origination (see below) and scattering them on the receptacle. In Atiśa's *sâ-tstsha*[155] consecration "one recites the mantra of interdependent origination three or seven times onto grain or flowers, and offers them [to the *sâ-tstsha*]."[156] The grain or flowers transfer the powers of the mantra into the receptacle, thereby consecrating it.

The verse of interdependent origination, or the *ye dharma...gâthâ*, is as follows:

> *Ye dharmâ hetuprabhavâ hetuṃ teṣâṃ tathâgato hy avadat*
> *teṣâṃ ca yo nirodha evaṃ vâdî mahâśramaṇaḥ.*[157]
>
> The Tathâgata has proclaimed the cause,
> as well as the cessation,
> of all things (*dharma*) arising from a cause.

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Although *tsam-pa-kas* (Sanskrit *campaka*, Mvy. 6151, MW 388b Michelia campaka) have graceful appearance of dry white flowers, they are seeds which grow in large pods. The *tsam-pa-kas* are imported into Tibet where they are widely used in rituals as substitutes for flowers.

[153]Toh. 3976 = 4488; P. #5373 = #5041.

[154]See Bentor, forthcoming 1.

[155]For *sâ-tstsha*, see Tucci 1932/1988; Huber, forthcoming.

[156]*De nas 'bru'am me-tog la rten-brel-gyi sngags lan gsum mam bdun bzlas la dbul-lo.* P. #5373, p. 179.1.2; #5041, p. 203.5.2-3.

[157]The 'verse of interdependent origination' is very well known in both its Pali and Sanskrit forms. For the Pâli see Vinaya I, p. 40 (Mahâvagga I, 23, 5 and 10). For the Sanskrit see Senart 1897: vol. 3, p. 62; and Waldschmidt 1962, ch. 28b, 10 and ch. 28c, 6 (translated into English by Kloppenborg 1973).

This is the Great *Śramaṇa's* teaching.[158]

Upon his death the Buddha left two legacies, the corpus of his teachings (the Dharma) and his physical relics.[159] A cult evolved around each of these two legacies. The Buddhist relic cult is very well known from literary, archaeological and inscriptional sources. The cult of the book housing the Dharma was especially studied by Schopen (1975). The cult of the Dharma was structured in imitation of the cult of the relics. At least since the seventh century the verse of interdependent origination was deposited in *stûpa*s together with, or instead of, the physical relics.[160] The two legacies of the Buddha came to have a similar function. As the physical relics were conceived of as the essence of the Buddha, so the verse of interdependent origination which was considered to subsume the Dharma was conceived of as its essence, and it too came to function as relic. The Pratîtyasamutpâda Sûtra, which instructs one to deposit the verse of interdependent origination inside *stûpa*s, indeed, calls it Dharma-relic (*chos-kyi dbyings*).[161] Schopen has shown that the physical relics of the Buddha were not merely a legacy, as Reynolds calls them, but housed "the living presence of the Buddha"[162] and similarly that "there is an equation of the presence of the *dharmaparyâya* with the presence of the Buddha" (1975:175).

In Atiśa's work and that of others the verse of interdependent origination is not only a holy relic, but also a powerful mantra capable of consecrating.[163] Consecration through the recitation of the *ye dharma...gâthâ* appears also in Advayavajra's Kudṛṣṭi-nirghâtana,[164] the Ādi-karma-pradîpa,[165] and other works in the Tanjur including those by

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[158]Translated by Gómez 1989:51.

[159]Cf. Reynolds 1977.

[160]Bentor 1987 and forthcoming 1; Boucher forthcoming.

[161]Schopen 1984:117.

[162]Schopen 1988:536; see also Schopen 1987.

[163]Bentor, forthcoming 1; see also Boucher, forthcoming; Schopen 1975.

[164]P. #3073; M.H. Shastri 1927:7-8.

[165]Cf. La Vallée Poussin 1898:192-194 and Beyer 1974:56-64.

Nag-po-pa[166] and 'Jam-dpal-bshes-gnyen[167] as well as another work by Atiśa.[168]

At the time of Padma-'phrin-las (1641-1717), the so called *Sûtra*-style consecration seems to have been considered as a slightly more elaborate version of the ritual prescribed by Atiśa and others around his time. This famous abbot of Rdo-rje-brag Monastery describes what certain people, including the Bka'-gdams-pas, considered to be *sûtra*-style consecration as follows: A mirror on which the 'verse of interdependent origination' is written with saffron, is placed on a heap of grain or flowers. The reflection of this *gâthâ* is absorbed into the grain or flowers. Then the monks circumambulate the object being consecrated and scatter on it the grain or flowers, which were 'empowered' (*sgrub*) with the 'verse of interdependent origination'.[169]

The ritual action of empowering the grain and flowers during the consecration at Dga'-ldan-chos-'phel-gling is a further extension of the ritual described by Padma-'phrin-las. It adds a tantric element to it. Before the consecration began, the ritual helper had written with saffron powder the seed syllables of the five Tathâgatas on the brass bathing mirror as follows:

*Oṃ*

*Trâṃ Āḥ Hrîḥ*

*Hûṃ*

---

[166]"Mchod-rten-gyi cho-ga-zhes-bya-ba" (Toh. 1259, P. 2388, vol. 56).

[167]"'Jam-dpal-gyi mtshan yang-dag-par brjod-pa'i byang-chub chen-po'i sku-gdong-gi cho-ga" (Toh. 2568).

[168]"Tsha-tsha'i cho-ga" (P. 4868, vol. 86); see also "Sâ-tsha bya-ba'i rim-pa" ( P. 2401, vol. 56).

[169]"*Gzhan yang Bka'-gdams sogs nang-bar rab-tu gnas-pa'i sngon rol-tu 'bru'i phung-po spungs-pa'i steng-du me-long la dri-bzang-gis rten-'brel snying-po bris-pa bzhag-ste dge-slong-rnams-kyis bskor-te rten-'brel snying-po'i gzungs-sgrub byas-pa'i me-tog-gis rten la gtor-pa la rab-gnas-kyi sgras btags-pa sogs mdo-lugs-kyi rab-gnas-su bzhag kyang chog-par snang-ngo.*" (Padma-'phrin-las, p. 5).

Around the edge of the mirror beginning at the seed syllable *Hûṃ* the ritual helper had written the verse of interdependent origination. He places this mirror on top of a shallow brass bowl, occasionally called *gzungs-bum*,[170] or '*dhâraṇî* vase', containing grain and 'flowers'. At the beginning of the empowerment of the flowers the ritual helper places the *dhâraṇî* thread and the action *vajra* on top of this mirror. The ritual master visualizes that the letters written on the mirror rise up. A radiant ray of light invites all the qualities of *saṃsâra* and *nirvâṇa* and all the blessings of the Buddhas and Bodhisattvas. They dissolve in the mantras and flowers. Then the ritual master holds the end of the *dhâraṇî* thread next to his heart, while reciting the verse of interdependent origination one hundred times. Thereby as we have seen before, this mantra travels along the thread and charges the letters on the mirrors. Then, while the ritual helper pours water from the vase of action on the letters written on the mirror, the ritual master brushes them off with a *dûrvâ* grass brush. The letters of the mantra which dissolve into the water permeate the grain and flowers. Thus in a similar but slightly more elaborate way than that described by Atiśa and later by Padma-'phrin-las, the grains and flowers are impregnated with the powers of the *ye dharma... gâthâ*. In addition, they are permeated with the tantric seed syllables of the five Tathâgatas. As in the consecration rituals described by Atiśa and Padma-'phrin-las, these grains and flowers will be scattered on the receptacle.

This is an example of a previously independent consecration ritual incorporated into the extensive performance. Brief consecrations performed nowadays consist mainly of this ritual action. As was mentioned above, the scattering of blessed grain and flowers plays an important part at the very core of the present elaborate consecration. Below we will encounter other examples of independent rituals which together combine to form the extensive consecration ritual performed by all sects of Tibetan Buddhism in recent centuries.

The empowering of the grain and flowers as performed in the assembly hall is often only the final reenactment and renewal of empowering performed by the ritual master in seclusion over a lengthy

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[170]Gter-bdag-gling-pa, work 1, pp. 11, 12.

period of time.[171] Also in performing brief consecrations lamas do not simply recite the verse of interdependent origination onto the grain and flowers for the first time. It is through a multitude of blessings accumulated during long retreats that the grain is empowered with the powers of numerous recitations of mantras. In addition, the powers of a previously consecrated image, preferably one consecrated by a highly revered lama, are also transmitted into the grain and flowers which is then used for consecrating the new image.[172]

## III. The empowering of the *gu-gul* and white mustard.

The *gu-gul* and white mustard will be used for wrathful purification (*drag-pos sbyangs*) and elimination of obstructions during the consecration. Now they are transformed into formidable entities by means of wrathful mantras. The *gu-gul* (Skt. *guggulu* or *guggula*)[173] is a fragrant gum resin used also as a medicament.[174] Here the *gu-gul* is used as incense whose empowered fragrance expels obstructions. The powers of Rdo-rje-'jigs-byed's wrathful action mantra (see above) are transmitted through the *dhâraṇî* thread to the *gu-gul*. Similarly the white mustard is empowered through the *dhâraṇî* thread with the wrathful mantra of *Sumbha Ni...*[175] and the hundred syllable mantra of Rdo-rje-'jigs-byed (see above).

According to Brag-phug Dge-bshes, the recitation of these mantras is accompanied by the following visualization.

> From [one's] heart an immeasurable assemblage of the Wrathful One emanates. By dissolving into the substances for

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[171]See for example Brag-phug Dge-bshes, pp. 217.2 and 200.5-6.

[172]Brag-phug Dge-bshes 200.6.

[173]Mvy 6257; according to MW p. 356b, Bdellium or the exudation of Amyris agallochum (a fragrant gum resin, used as a perfume and medicament); see also Molvary 1988:49; Kohn 1988:387.

[174]Go-'jo Dbang-'dus 1983:78-79; Kohn 1988:387 n. 37;

[175]Cf. Mvy. 4327, 4328; Buffetrille 1987: n. 24 which quotes also a work by Stein unavailable to me; Stutley 1977:289.

> fumigation and scattering the wrathful ones are transformed into the appearances of those substances. Therefore those substances turn into powerful, potent and able substances empowered with the ability to disperse to a great distance all kinds of spirits, and obstructions which lead astray, through touching or fumigating any object they are scattered on.[176]

Similarly Bstan-pa-dar-rgyas, the retired chant leader of Dga'-ldan-chos-'phel-gling Monastery explains that through the recitation of these wrathful mantras the white mustard is conceived of as being transformed into human skulls which later during the purification would be launched at the obstructions to expel them.[177]

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[176]*Thugs-ka nas khro-bo'i tshogs dpag-tu med-pa 'phros-te/ bdug-rdzas dang brabs-rdzas la thim-pas khro-bo-rnams bdug-rdzas dang brabs-rdzas de dang de'i rnam-par gyur-pa/ des dngos-po gang la gtor-zhing reg-pa dang bdug-pas gdon-bgegs log-par 'dren-pa'i rigs thams-cad rgyang ring-du 'byer-bar byed nus-pa'i grub-pa'i rdzas mthu-stobs nus-pa dang ldan-par gyur/* p. 217.3-5.

[177]Private conversation, Bodhanath 1988.

# The Actual Consecration.

## Announcing the consecration (*snyan-gsan-gyis gsol-gtab*).

This is a highly dramatic moment in the performance when all the monks, wearing the outer ceremonial robe, stand up on their seats. The announcement of the ritual and its purpose is one of the common elements found in both Buddhist and Hindu rituals which goes back to the Vedas. Gonda defines the Vedic ritual act, which is known as *saṃkalpa* as the performer's

> ...determination (earnest resolution and conscious will) to direct and control his energies in such a way as will secure the attainment of the object in view, the declaration of what rite he is to perform and for what purpose... (1980:312).

Similarly, Kane[178] says that "...there are certain matters common to almost all rites..." one of which is the "*saṃkalpa* (a declaration of what rite he is performing and for what purpose)."[179]

Here the announcement is performed by means of *buddhânusmṛti*, the 'recollection of the Buddha' adapted for the consecration.[180] The declaration of the intention to consecrate is combined with a recitation and meditation on the qualities of the Buddha.[181]

The *buddhânusmṛti* is explained by the Mahâ-prajñâ-pâramitâ-śâstra as follows:

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[178]Kane 1974: II, p. 212.

[179]Later Hindu consecration rituals include four principle stages, "the *saṃkalpa* -- or solemn declaration of the purpose and the intention, the *homa* or oblation, the *utsarga*, i.e., the declaration that the object has been dedicated, and the *dakṣinâ* and feeding the Brahmans." Gonda 1954/1975:372, which seems to be based on Kane 1974: II, p. 842.

[180]In some texts it is called *rab-gnas rje-drang-gyi tshig bzhi*, 'the four verses of recollection of consecration'; Phag-mo-gru-pa, work 1, p. 648.7.

[181]By recollecting the qualities of the Buddha, "the energy of devotion is awakened"; Tshe-dbang-nor-bu, as translated by Beyer 1973:186.

> Commémorer ainsi les immenses et inconcevables qualités (*apramâṇâcintyaguṇa*) pouvant être connues dans le Buddha, c'est ce qu'on appelle Commémoration du Buddha (*buddhânusmṛti*).[182]

*Buddhânusmṛti* is a relatively old Buddhist practice. The Pratyutpanna-buddha-sammukhâvasthita-samâdhi Sûtra, whose first version was translated into Chinese in 179 C.E., contains already a further development of this practice.[183] Also the Pâli suttas[184] and Buddhaghoṣa's Visuddhi-magga[185] advocate *buddhânusmṛti* in its Theravâda version. Asanga's Mahâyâna-saṃgraha discusses seven recollections of Buddha,[186] and the Tibetan Kanjur contains the Ārya-buddhânusmṛti (Toh. 279). The first ten qualities recollected, which are common to most practices of the *buddhânusmṛti*, are also the first ten terms in the Mahâvyutpatti. Most of the other attributes also appear there *passim*.

The purpose of *buddhânusmṛti* is explained variously in the different sources. According to the Mahâ-prajñâ-pâramitâ-śâstra,

> Enfin le Bodhisattva pratique toujours excellemment la Concentration de la commémoration des Buddha (*buddhânusmṛtisamâdhi*); c'est pourquoi, partout où il renaît, il rencontre toujours les Buddha.[187]

The practice of *buddhânusmṛti-samâdhi* is one means for achieving rebirth in Sukhâvatî, Amitâbha's Buddha-field.[188] According to Śântideva, this practice develops faith (*dad-pa, śraddha*) which in turn leads to the other components of the five powers (*dbang-po lnga, pañcendriya*).[189]

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[182]Lamotte 1966-1976:1361.

[183]Harrison 1978.

[184]Harrison 1978:36-39; Lamotte 1966-1976:409, note 1.

[185]Buddhaghoṣa 1976:204-230; Conze 1956:45-49.

[186]Griffiths 1989:198-207; Lamotte 1973:314-7.

[187]Lamotte 1966-76:1926; see also Harrison 1978:42-43.

[188]Lamotte 1966-1976:1361, note 2.

[189]Śikṣâ-samuccaya, chapter 18, p. 316-7. The five powers include also diligence (*brtson-'grus, vîrya*), mindfulness (*dran-pa, smṛti*), concentration (*ting-nge-'dzin, samâdhi*), and wisdom (*shes-rab, prajñâ*) cf. Mvy. 976-981 (or *stobs lnga, pañca-bala,*

"...the Pratyutpanna Sûtra embodies, *inter alia*, an interpretation of the *buddhânusmṛti* experience which has certain affinities with the Prajñâ-pâramitâ."[190] This Sûtra adapts the *buddhânusmṛti* to conform to the view of Emptiness. Moreover, this practice leads to the understanding of Emptiness.[191]

In another place the Mahâ-prajñâ-pâramitâ-śâstra explains the *buddhânusmṛti-samâdhi* as follows:

> Parce que, en commémorant les Buddha, ces Bodhisattva arrivent à l'état de Buddha. C'est pourquoi ils s'adonnent toujours au *buddhânusmṛti-samâdhi*.[192]

In the case of announcing the consecration, a Vedic ritual action was given a Buddhist pattern through an adaptation of the *buddhânusmṛti* practice. The main function of this act is the declaration of the ritual and its purpose. Following the generation of oneself as a *lha*, a meditation on the qualities of the Buddha may seem superfluous. Yet, we cannot assume that the consecration was always constructed in this form. The announcement, even here, contains no tantric elements except the action mantra of Rdo-rje-'jigs-byed appended at the end of each unit. It is

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Mvy. 982-987). These are included in the thirty-seven limbs of Enlightenment, the *Byang phyogs so-bdun.*

[190]Harrison 1978:51.

[191]"Having thought: 'Did these Tathâgatas come from somewhere? Did I go anywhere?' He understands that those Tathâgatas did not come from anywhere. Having comprehended that his own body did no go anywhere either, he thinks: 'These Triple Worlds are nothing but thought [or mind]. That is because however I discriminate things [Skt. *vikalpayati*, mentally construct], so they appear.'" *Ibid.* 46; see also Lamotte 1966-1976:1926-1927. The Tantric *sâdhana* practice seems to implement this principle by focusing on the qualities of the Form Body (*gzugs-sku*) of the Buddha (The physical qualities appear also in other instances of the *buddhânusmṛti*). (See Râṣṭra-pâla Sûtra quoted also in the Śikṣâ-samuccaya, 318-322; Harrison 1978:38, etc.) At the first stage of the *sâdhana* practice one visualizes himself or herself as the Form Body of his *yi-dam*. Eventually, this practice would lead him or her to actually become that *lha* (see also Kloppenborg 1987:83).

[192]Lamotte 1966-1976:409; see also Śikṣâ-samuccaya, chapter 18, p. 322; Toh. 3940, vol. 111, p. 346.3-4.

possible that this ritual action opened a non-tantric version of the consecration. Unfortunately, almost nothing is known about pre-tantric Buddhist consecration rituals. We can only speculate on how this recollection of the Buddha could serve as an invocation for the ritual, and as means for acquiring powers needed for its performance through meditation. Or else we can speculate on the development of specialized rituals such as consecrations. Some of the earliest known rituals including, the *buddhânusmṛti* and the confession of sins (*gso-sbyong*, *poṣadha* or *upoṣadha*, see below), play a marginal role in the consecration. The former ritual is employed in the announcement, while the later, when performed for auspiciousness (*bkra-shis-kyi gso-sbyong*), can in certain circumstances serve as a substitute for the consecration. Perhaps in certain times and locations well known rituals were adapted to function as consecrations. Later when more specific rituals for consecration were developed the earlier adaptations were marginalized. But, again, the data at hand does not enable us to reconstruct the early forms of consecration.

We cannot establish even that the announcement by means of *buddhânusmṛti* always opened the ritual. In one of the earliest Tibetan consecration works written by Phag-mo-gru-pa (1110-1170),[193] this is indeed the case. *Buddhânusmṛti* serves also in the announcement of the bathing ritual even in its form incorporated into the consecration (see below). However, in Nag-po-pa's consecration manual found in the Tibetan Tanjur (translated during the time of Rin-chen-bzang-po)[194] the *buddhânusmṛti* is included in the second announcement (see R. 394.4-395.3) made after the invitation of the *lha*.[195]

There is, however, a much more definite conclusion one could draw from the announcement as it has been performed in Tibet since at least the 12th century. It seems clear that the pronouncement of the *buddhânusmṛti* was adapted to the announcement simply by adding the phrase "I shall consecrate this" to the list of the qualities of the Buddha and by appending a number of mantras. Thus, each of the four utterances of the announcement

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[193]Work 1, pp. 647-648.

[194]De Jong 1972: section 15.

[195]Toh. 1822, p. 528.4-529.3.

begins[196] with: "I shall consecrate this which is the Buddha, the Blessed One..."[197] In other words the receptacle being consecrated is taken even at the beginning of the consecration to be the Buddha himself.

In its present form in the tantric consecration, the *buddhânusmṛti* serves to reiterate basic Buddhist principles. This function is even more evident in the following ritual action.

## Generating the mind of Enlightenment (*sems-bskyed*).

Almost every Tibetan ritual includes in its preliminaries a ritualization of the generation of the mind of Enlightenment. There are two types of *bodhicitta*: ultimate *bodhicitta* (*don-dam sems-bskyed, paramârtha-cittotpâda*) and relative *bodhicitta* (*kun-rdzob sems-bskyed, saṃvṛti-cittotpâda*).[198] Ultimate *bodhicitta* is the realization that the nature of all phenomena is Emptiness. Relative *bodhicitta* is the Bodhisattva vow to liberate all sentient beings and lead them to Enlightenment. While through ultimate *bodhicitta* the Bodhisattva accumulates knowledge (*ye-shes tshogs*), through the relative *bodhicitta* he or she accumulates merit (*bsod-nams tshogs*). Here we are concerned only with the relative mind of Enlightenment.

The generation of *bodhicitta* was performed already twice during the preliminaries, once within the seven limbed ritual (*yan-lag bdun, saptânga-pûja*) according to the Bhadra-çarî-praṇidhâna,[199] and once within the preliminaries to the generation of oneself as a *lha*.[200] As noted previously, this ritualization of a basic Mahâyâna idea serves to provide the performer with the requisite religious and moral attitude.

Now the generation of the mind of Enlightenment is repeated with a special reference to the consecration ritual. For this purpose, a short

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[196]In Tibetan part of this phrase appear at the beginning and part at the end of the list of qualities.

[197]Cf. R. 362.1-2, etc.

[198]See for example Śikṣâ-samuccaya, chapter 1; Dargyay 1981.

[199]See above, 'the preliminary rituals'.

[200]DK p. 92.5.

passage is adopted from the Mahâ-sannipâta-ratna-ketu-dhâranî-nâma-mahâyâna-sûtra ('Phags-pa 'Dus-pa Chen-po Rin-po-che Tog-gi Gzungs-zhes bya-ba Theg-pa Chen-po'i Mdo).[201] In this passage the audience of the Buddha praises him for having already accomplished a multitude of Bodhisattva actions.[202] This praise is used in *stûpa* and *tsha-tsha* texts found in the Tanjur as the Bodhisattva's vows taken by the performers of the consecration. In return, the performers request *siddhi*s (*dngos-grub*) which will enable them, *inter alia*, to perform the ritual.

Padma-lcags-kyu, in his work on the making and consecrating of *tsha-tsha*s through a ritual of Ajitadhâra or Sitâtapatrâ *(Gdugs-dkar-mo-can)*[203] gives instructions concerning the making of the *tsha-tsha*s (pp. 400-403), the invitation of the *ye-shes sems-dpa'* therein (p. 403.2),[204] and on making offerings including the eight offerings special to *stûpa*s (pp. 403-404).[205] Then he says:

> Then the ritual master (*slob-dpon, vajrâcârya*) endowed with the thought of Enlightenment will pronounce the [following] verses. May the supreme Buddha consider me. I shall relieve all sentient beings...[206]

Then he appends the praise found in the Mahâ-sannipâta transformed into the first person with some variations (cf. R. 366.1-367.5). Thereafter

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[201]As pointed out by PC p. 825; Sde-srid Sangs-rgyas-rgya-mtsho, p. 245; Padma-'phrin-las, p. 5.2. For Sanskrit edition, see Dutt 1959/1984: vol. 4; Kurumiya 1978. The Tibetan is found in Toh. 138; Tog Palace, vol. 76, etc.

[202]The content of this *sûtra* is outlined by P.C. Majumdar in his introduction to the edition of this text found at Gilgit (Dutt 1959/1984: vol. 4, pp. i-xiv). Our passage is taken from the fourth chapter. An improved edition of this same text is supplied by Kurumiya (1978).

[203]Toh. 3107. The name of the *lha* is given in the Sanskrit title as Ajitadhâra and in the Tibetan title as Gdugs-dkar-mo-can.

[204]The *lha* had been previously invited also into the clay (p. 401.6) and *bimbi* (*'bi-'bi*, p. 402.2).

[205]These eight offerings are included also in the manual translated below (R. 438.4-440.6).

[206]*De nas slob-dpon byang-chub-sems ldan-pas tshigs-bcad brjod-bya-ste / bla-med sangs-rgyas bdag la dgongs / sems-can thams-cad dbugs dbyung-zhing / ibid.*, p. 404.6.

the *vajrâcârya* requests, "May you bestow on me various accomplishments (*dngos-grub, siddhi*) in accordance with my virtue."[207] Then the *ye-shes sems-dpa'* is invited again, initiation is conferred, and offerings and praises are made. This practice of making a large number of *tsha-tsha* is performed for two main purposes: for depositing relics inside *stûpa*s, and for accumulating merit.[208] Generating the relative mind of Enlightenment while making *tsha-tsha*s serves for the accumulation of merit as well.

Śântigarbha's *stûpa* ritual[209] is very similar in content to that of Padma-lcags-kyu. Its treatment of the generation of the mind of Enlightenment is in places, however, closer to that of Khri-byang Rin-po-che's consecration manual than that of Padma-lcags-kyu. The aspiration begins with, "I request all the Buddhas, the Blessed Ones, who are endowed with immeasurable extremely astonishing rigor to consider me."[210] These words of praise, which do not appear in Padma-lcags-kyu's text, open too the performer continues in the first person "I will relieve all sentient beings..." and ends with: "Therefore may you grant me the highest bequest, bestow [on me] supreme accomplishments of activity,"[211] which is similar to Khri-byang Rin-po-che's consecration manual. It is more likely, therefore, that unless there are additional sources unknown to me, Śântigarbha's *stûpa* text was the source for the generation of the mind of Enlightenment in Tibetan consecration texts. This is supported also by Padma-'phrin-las' explanatory work on consecration.[212] Moreover, it is also clear that the Tibetan authors did not draw this passage directly from the Mahâ-sannipâta Sûtra since their texts contain most of the variations

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[207]*Bdag-gi sdig bral mthun-pa-yi / dngos-grub sna-tshogs bdag la stsol* (*ibid.* p. 405.2).

[208]See the works on *tsha-tsha*s by Kong-sprul, Mi-pham and Zhu-chen in the bibliography of Tibetan works as well as the Lakṣa-caitya-samutpatti (Rajapatirana 1974), Hsüan Tsang 1885: book 2:146-7 Sarvadurgati-pariśodhana Tantra 74a-78b; Schopen, in preparation; etc.

[209]Toh. 2652.

[210]*Ngo-mtshar chen-po grangs-med-pa'i brtson-'grus dang ldan-pa'i sangs-rgyas bcom-ldan-'das thams-cad bdag la dgongs-su gsol* (p. 609.5).

[211]*De-bas na bdag la las-kyi dngos-grub mchog stsal nas gnang-ba dam-pa mdzad-du gsol/* p. 610.2; compare to R. 367.5.

[212]P. 5.3.

which appear in Padma-lcags-kyu and Śântigarbha's works. But it is important to note that some authors of explanatory works did know the *sûtra* source of this passage. In fact, the First Panchen Lama[213] and Sde-srid Sangs-rgyas-rgya-mtsho[214] mention only the Mahâ-sannipâta Sûtra as the source for the Bodhisattva aspiration. Padma-'phrin-las[215] is the only author known to me that mentions the Tanjur source in addition to the *sûtra* source.

The Tanjur adaptations of the passage in the Mahâ-sannipâta Sûtra also expand the Bodhisattva vow to include the eradication of the five poisons (*dug lnga*). These include desire (*'dod-chags*), hatred (*zhe-sdang*), jealousy (*phrag-dog*), and avarice (*ser-sna*) in addition to ignorance (*ma-rig-pa*), which alone appears in the Mahâ-sannipâta. The systematization of the five poisons is usually considered to be a later development related to the five Tathâgata 'families' (*rigs lnga, pañca-tathâgata*).[216]

The Tibetan consecration text supplies an additional element to the Bodhisattva vows as adapted in the Tanjur works mentioned above. It includes not only the Bodhisattva aspiration but also a dedication of the merit acquired by the performance of the consecration toward achieving the Bodhisattva's aims. It has:

> For the sake of all sentient beings I shall consecrate a receptacle of the three precious ones. By that power I shall relieve all sentient beings...[217]

In conclusion, the praise to the Buddha of the Mahâ-sannipâta Sûtra was incorporated into the consecration ritual for the generation of the mind of Enlightenment by the performer, and for his or her request for *siddhis*. It was later given the additional function of dedicating the merit gained through the performance of the consecration. It thus supplies the motivation for the performers of the consecrations which is not identical to

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[213]P. 825.

[214]P. 245.

[215]*ibid.*

[216]Snellgrove, Hevajra-Tantra introduction.

[217]*Bdag-gis sems-can thams-cad-kyi don-du dkon-mchog gsum-gyi rten rab-tu gnas-par bgyi bas/ de'i mthus bdag-gis sems-can thams-cad-kyi dbugs dbyung-ngo/* (R. 366.1-2).

that of the patron.

The generation of *bodhicitta* is performed while kneeling after having stood for the announcement. Holding their hands in *añjali mudrâ*, the monks offer a flower to accompany their request for *siddhi*s.

## Showing in the mirror (*me-long bstan-pa*).

One more action must yet be completed before the ritual actions of inviting the *lha* into the receptacle can commence. This action is described very briefly in the manual as, "Before the generation of the receptacle complete the showing in the mirror."[218] The ritual performed at Dga'-ldan-chos-'phel-gling was not the first consecration of Bodhanath Stûpa. The *ye-shes sems-dpa'* had been present in the *stûpa* before the ritual began. For the sake of the annual reconsecration of Bodhanath Stûpa, the renewal of the previous consecrations, the *ye-shes sems-dpa'* is invited from the *stûpa* into the assembly hall of the monastery where the ritual is performed. This short ritual was performed by two monks during the preliminary steps of the consecration described so far. Since I remained in the assembly hall with the majority of the monks, the following is based on the description of this ritual action given to me by the retired chant leader (*dbu-mdzad zur-pa*) and the ritual helper, or *vajra* of action (*mchod-g.yogs, las rdo-rje*) Bstan-pa-dar-rgyas.

Two monks were sent with one of the mirrors from the bathing mandala (*khrus-dkyil*, see Diagram 2) to Bodhanath Stûpa. Standing in front of the *stûpa*, one holding the mirror while the other holds incense as an offering to the *lha*, they invite a reflection of the *ye-shes sems-dpa'* into the mirror. The invitation is performed in a similar manner to the invitation into the receptacle in the main part of the consecration (R. 406.5) which will be discussed below. The *lha* is not invited to abandon the *stûpa*, but to produce a reflected image which corresponds exactly to the original. Another common simile for this is a candle lighting another candle, as occurs, for example, in the generation manual (DK. 143.6). The *ye-shes sems-dpa'* is conceived of as present in the ritual mirror for the duration

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[218]*Rten-bskyed gong la me-long bstan tshar-ba byed*/ R. 367.6.

of the consecration. This mirror is kept on the bathing mandala next to the representation of the receptacle facing the ritual master (as in Diagram 2).

The symbolism of the mirror is played upon here in more than one way. The mirror's direct use in the ritual is to capture the reflection of the *ye-shes sems-dpa'* of the *stûpa* and convey it into the assembly hall of the monastery. The production of a mirror image of the *lha* in the mirror immediately brings to the mind of any monk versed in rituals the mirror initiation. Thereby it alludes to the nature of that *lha* as well as of all phenomena, as that of an image in a mirror.

The mirror initiation which will be performed also in the main part of the consecration is as follows.

> The ritual master makes the reflected image of [his] *vajra* rise in the mirror and offers it to the receptacle while reciting with melody: 'From $\bar{A}\dot{h}$ a mirror arises. $\bar{A}\dot{h}$ phenomena (*dharmas*) are like reflected images [arising in a mirror] clean, pure, uncontaminated, ungrasped and inexpressible.'[219]

This recitation is drawn from the initiation manual, which goes on to say, "Devoid of own nature, unestablished (*gnas med-pa*), like that know all *dharmas*."[220] The passage there ends with,

> Know that generally all phenomena are like reflected images (*gzugs-brnyan*) and particularly, Rdo-rje-sems-dpa' (Vajrasattva) who dwell in your heart is like a reflected image in a mirror.[221]

The practitioner who meditates on the mirror initiation should

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[219]*Slob-dpon nas me-long-du rdo-rje'i gzugs-brnyan shar-ba rten la 'bul/ dbangs-rta dang bcas/ $\bar{A}\dot{h}$ las skyes-ba'i me-long-du gyur/ $\bar{A}\dot{h}$ chos-rnams gzugs-brnyan lta-bu ste/ gsal-zhing dag la rnyog-pa med/ bzung-du med-cing brjod-du med/* (R. 419.4-5).

[220]*Rang-bzhin med-cing gnas med-par / chos-rnams de-ltar shes nas khyod /* (J. 232.5).

[221]*Spyir Chos thams-cad gzugs-brnyan lta-bu dang / khyad-par-du rang-gi snying la zhugs-pa'i rdo-rje-sems-dpa' ni me-long nang-gi gzugs-brnyan ltar shes-par gyis shig /* (J. 232.6-233.1). The complete passage is translated by Wayman 1973:69 and 1974b: 262; KL 341.

understand all *dharmas*, including *lha*, those visualized and those residing at *stûpas*, as devoid of own nature and unestablished.[222] As in the practice of the *buddhânusṛti* in the Pratyutpanna Sûtra quoted above, so too here one should meditate on a *lha* realizing its nature to be similar to a reflected image in a mirror. In this way Mâdhyamika views are incorporated in tantric rituals

When Bstan-pa-dar-rgyas described to me the ritual of 'showing in the mirror', he interpreted it in the words of the mirror initiation just cited. Thus, the ritual of showing the mirror serves the additional purpose of reminding the performers that nature of the *lha* is that of an image in a mirror. In ultimate truth the *lha* cannot be established. They are located not only in consecrated receptacles, but everywhere. Since the conventional purpose of the consecration ritual stands in direct contradiction to this ultimate view, it is important for the authors of ritual manuals to reiterate the ultimate view. And, indeed, the performers demonstrate both conventional and ultimate views. Concurrently with his explanation of the 'true meaning' of the ritual of showing the mirror Bstan-pa-dar-rgyas and other monks act as if the *lha* is truly located in the *stûpa*. They treat the mirror used for conveying the *lha* with the utmost reverence. Thus, they exhibit the Mâdhyamika view of the inseparability of the two truths.

In addition to the invitation of the *ye-shes sems-dpa'* of Bodhanath Stûpa, two monks are sent with the second mirror from the bathing mandala to invite the *ye-shes sems-dpa'* of Svayambhu Stûpa.[223] This *stûpa*, located on a naturally majestic hill on the northwest side of Kathmandu valley is the most sacred site for the Newar Buddhists of Nepal. It has been also a traditional sacred *stûpa* for the Tibetans, especially

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[222]As Wayman showed in his discussion of the metaphor/simile of the mirror (1974b), the Mâdhyamika School employs the mirror simile for illustrating the nature of phenomenon, while the Yogâcârya School uses "the mirror as a metaphor of the mind." (1974b:252) Wayman sees the use of the mirror in initiations as a continuation of the Mâdhyamika view only (1974b:262). However, Tsong-kha-pa's explanation translated by Wayman himself (1973:70) reflects also the Yogâcârya stand, "When the mind is smooth and clear like a mirror, i.e., when it is plunged in *samâdhi*, it can reflect the form of Vajrasattva..."

[223]Slusser 1982 *vide sub* index, see also the list of reference there.

members of the Bka'-brgyud-pa school. Chag Lo-tsâ-ba Chos-rje-dpal (1197-1264), who visited Svayambhû in the thirteenth century remarks on a consecration ceremony performed in a temple there by the Indian master Ratnarakṣita.[224]

After inviting a reflection of the *lha* from the two main *stûpa*s, the monks also go to invite the *ye-shes sems-dpa'* of privately owned images at the homes of those who have requested them to do so.

## The generation of the receptacle as the *dam-tshig sems-dpa'* (*rten-bskyed*).

As was mentioned above, the consecration of the receptacle is a special application of the process of transforming oneself into a *lha* through a *sâdhana* practice. It utilizes the same method as the ritual of transforming the performers into Rdo-rje-'jigs-byed performed at the beginning of the consecration. As we have seen, there are several Indo-Tibetan systems of analyzing the generation process. The method which corresponds most closely to the actual subdivisions of the consecration manual (as well as to most other Tibetan rituals) is the four-fold process as outlined, for example, by Kun-dga'-snying-po and quoted above. The first limb in that process is the generation in its specific meaning, that is to say the generation from Emptiness of the *dam-tshig sems-dpa'* (*samaya-sattva*). This first limb is performed now.

The common classification of the generation with regard to the locus of the generated *lha* includes the generation of oneself as a *lha* (*bdag-bskyed*), generation of a *lha* in front (*mdun-bskyed*) and generation of a *lha* in a vase (*bum-bskyed*). The generation of oneself as a *lha* is employed in *sâdhana*s where the aim is to accomplish the complete transformation of oneself into a *lha*. This type of generation is also used in non-soteriological rituals such as consecration, since only as a *lha* can one effectively perform them. The *lha* generated in self-generation is one of the *yi-dam*, never a lesser divinity. It is through the power of *yi-dam*s that non-soteriological rituals are accomplished.

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[224]See Roerich 1967:512.

Note that Beyer's classification of ritual types in which self-generation occurs only in contemplative soteriological rituals (1973:255) is misleading. Self generation is not the major element in what Beyer terms magical functions; however, it is certainly a prerequisite for such performances. As in the fascinating ritual of thread crosses (*mdos*)[225] that Beyer himself uses for illustrating this type of ritual, one of the first ritual actions is generation of oneself as Târâ (Beyer 1973:331-333). Since the performers are considered to have already mastered this process, the self generation in such rituals is usually brief. The basic presupposition of organized monastic rituals is that they are effected through the power of oneself as a *lha*.

In generating in front, the *lha* is invited into the space in front, but above, oneself. One may invite *yi-dam*s or lamas and make various offerings to them, as in the four *maṇḍal* offering to Târâ discussed by Beyer (1973:170-226) in detail. One may invite also, as in the consecration ritual (R. 372.5-378.6), the assembly of the wrathful ones (*khro-bo*) and request them to expel the obstructions.[226]

The generation in a vase was discussed above in the section on empowering the vases. The generation of a *lha* in the Victorious Vase is performed for the sake of conferring initiation. It is usually the chief *lha* of the mandala with its consort which is generated and invited into the Victorious Vase.

This triad of generations according to the locus seems to refer mainly to soteriological rituals. It does not include generation in a person or object. Examples for the generation of a *lha* in a person are the generation of disciples as a *lha* at the beginning of their initiations, or the generation of the patron as a *lha* which occurs at the end of the consecration ritual discussed here. The generation of a *lha* in an object (other than a vase) is the foundation of the consecration ritual. The receptacle made of stone, wood, metal, etc., is generated as a *lha*, the *ye-shes sems-dpa'* is invited to fuse with the generated one and is sealed there by means of the initiation. This is the essence of the tantric consecration.

Generation in its specific meaning include three phases. It begins as

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[225]See also Blondeau 1987-88 & 1990.

[226]See also B. 262-264.

all 'deification processes' discussed above with cleansing the impurities of the receptacle with the mantra of the *lha* at the northern gate of Rdo-rje-'jigs-byed mandala and with water of the vase of action into which the same *lha* was dissolved. Then the receptacle is dissolved into Emptiness by the power of the mantra *śûnyatâ-jñâna-vajra-svabhâva-âtmako 'ham* discussed in the section on the blessing rituals above. These two steps are common to all processes of 'deification'. From here on they proceed in various ways. In the present case Rdo-rje-'jigs-byed and his consort are generated out of Emptiness through the generation in five awakenings (*mngon-byang lnga bskyed*).[227] Rdo-rje-'jigs-byed is generated with nine heads, thirty-four arms and sixteen legs, as *yab-yum*, that is to say in union with his consort. A description of this form was translated into English by Sharpa Tulku and Michael Perrot (S. 37-39). A *thang-ka* portraying this visualization, which belongs to Skyid-grong Bsam-gtan-gling Monastery, was published by Lobsang Dorje and Shirley Black (1971). As every part of a *stûpa* bears symbolic meaning (Roth, 1980; Bénisti 1960), also every aspect of the visualized *lha* including colors, limbs and emblems carries meaning for the meditator. This symbolism is partly explained by Rje Tsong-kha-pa at the end of the *sâdhana* manual.[228] In their description of Rdo-rje-'jigs-byed-lha-bcu-gsum, Dorje and Black also incorporated such explanations of the symbolism.

On the first day of the consecration, the day of preparation (*sta-gon*), the receptacle is generated as the *dam-tshig sems-dpa'*, but the *ye-shes sems-dpa'* is not fused with it. This fusion will take place only in the main part (*dngos-gzhi*) of the consecration.

## The self-entry into the mandala (*bdag-'jug*).

The last among the four limbs of the generation process as outlined by Kun-dga'-snying-po and quoted in the section on generation of the performers (above) is the initiation conferred on the practitioner. Since

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[227]As discussed in the section on generation above. Since Rdo-rje-'jigs-byed is a wrathful *lha*, his throne is a sun and not a moon as mentioned in the previous discussion.

[228]DK. 163.5-165.2, based on a work by Lâlita.

the consecration is an application of the generation process, the receptacle too will have initiation conferred on it as part of the consecration. The initiation consists of two main parts, preparatory rituals and the main initiation. These are performed during the preparation and main part of the consecration itself, in the first and second days respectively.

There is a distinction between initiation conferred on disciples at their introduction to a *lha* practice and an initiation conferred on them during the practice associated with that *lha*. While the former is called 'initiation' (*dbang*) and its action accordingly 'conferring initiation' (*dbang-bskur*), the latter is termed *bdag-'jug*, self-entry into the mandala. As their names indicate, while the former requires a guru, the latter is performed by the disciple him or herself. In self-entry, one visualizes that the chief *lha* of the mandala performs the actions the lama (who is no different from the chief *lha*) does during the initiation.[229] A third initiation -- the supreme initiation (*dbang mchog*) would instantly bring its recipient to achieve complete Buddhahood.

Sde-srid Sangs-rgyas-rgya-mtsho explains these three initiations as follows:

> Here [in the case of consecration] from among the three [following] initiations [1] the ripening of the beginner -- the cause initiation, [2] the accomplishment of ripening -- the path initiation, [3] the attainment of the supreme conferral of initiation -- the result initiation; because of the gathering of the accumulations by the master, disciples and donors, there is conferral of the path initiation.[230]

The path initiation is incorporated in the generation process to form its final limb. Its role is explained also as sealing the *lha* (*rgyas gdab*). The *ye-shes sems-dpa'* which has fused with the *dam-tshig sems-dpa'* is sealed in the practitioner as part of the process of his or her transformation into a *lha*. When the generation is performed for non-soteriological

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[229]Cf. KL 217.

[230]*Dang-po smin-byed rgyu-yi dbang / smin-pa sgrub-pa lam-gyi dbang / dbang-bskur mchog thob 'bras-bu'i dbang-ste gsum las 'dir dpon slob rgyu sbyor bcas-pa'i tshogs gsog-pas lam dbang bskur-ba yin-pas* (p. 254.4-5).

purposes this initiation is omitted.[231] Consecrations share with *sâdhanas* the purpose of complete transformation into a *lha*; therefore the initiation for the sake of sealing the *lha* is performed in both.

Even though consecration and *sâdhanas* share a considerable number of characteristics, the employment of a soteriological ritual performed by a human being for a transformation of an object is bound to lead to some contradictions. Such an inconsistency occurs in the case of the initiation of a receptacle. While the process of transforming oneself into a *lha* is a simulation[232] of the actual transformation, consecration can be performed only by ritual masters who are considered to have already effected the goal of transforming themselves into a *lha* and can now produce that effect for other purposes, such as transforming a receptacle into a *lha*. The *lha* invited into a receptacle is not considered as a simulation of a *lha*, but an actual one. Therefore, the initiation conferred on the receptacle in the last limb of the generation process is conferred on an actual *lha*. This initiation is called in various manuals, including the one translated below,[233] *lha la dbang-bskur*, 'initiation of a *lha*'. This is also the title of one of the Indian consecration works included in the Tibetan Tanjur (P. 5152) and the title of an unwritten chapter in Mkhas-grub Rje's Rgyud Sde Spyi'i Rnam-par Gzhag-pa.[234] The phrase 'initiation of a *lha*' is also used as an equivalent for 'consecration ritual', *lha la dbang bskur-ba rab-gnas cho-ga* -- 'the consecration ritual conferring initiation on a *lha*' (*ibid.*).

If the consecration *lha* requires initiation, it would not be actual completely enlightened *lha* deserving to be embodied in receptacles of the Body, Speech and Mind. If it does not require initiation, why is an initiation performed?

Most explanatory works on consecration choose to completely avoid this difficulty. Still, a solution to this discrepancy is included in the

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[231] See, for example, the ritual of the thread cross (*mdos*), where the self-generation is performed for the purpose of that ritual alone, therefore the "knowledge being [*ye-shes sems-dpa'*] is not sealed into the visualized image with the ritual initiation." (B. 331).

[232] Sopa 1976: xvii.

[233] R. 410.2.

[234] Mkhas-grub Rje 1968:308-9 and 325; for two types of initiations see also *ibid.* p. 236, n. 37.

consecration manual translated below. Before turning to that manual, let us examine how Brag-phug Dge-bshes has dealt with this question. He is the only scholar known to me who discusses it.

Abhayâkaragupta, one of the main authorities for the Tibetan consecration ritual tradition, concludes his instructions on initiation conferred on receptacles by saying:

> The consecration of an image and so forth should be performed as a consecration of a disciple. Eminent scholars ['great chariots'] said that there is no difference [between the two].[235]

Referring to this sentence, Brag-phug Dge-bshes says in his discussion of the initiation, "Eminent scholars said that it is necessary to confer [initiation] on an image, etc., as on a disciple without any difference."[236] Therefore Brag-phug Dge-bshes states that the initiation of a receptacle should be performed in a manner no different from that of a person. However, he seems to have had some doubts about it. He presents a series of deliberations which bring him to suggest some changes in conferring initiation. This serves as an interesting example of the process of introducing changes in rituals in spite of the fact that their authority relies on their strict adherence to the 'original' form as found in the Kanjur and Tanjur. Brag-phug Dge-bshes begins by stating that the ritual should be performed according to the traditional custom and cites an authority for this. However, after presenting his uncertainty, he introduces some slight variations in his own manual while maintaining that these are his own discursive thought (*rnam-rtog*) and requesting other scholars to examine this question further.

Brag-phug Dge-bshes's deliberations are as follows,

> Now it is an overstatement to maintain that the

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[235]*Slob-ma'i rab-gnas bzhin-du sku-gzugs la sogs-pa'i rab-gnas bya'o zhes shing-rta chen-po-rnams-kyis khyad med-par gsungs-so.* Vajrâvali Toh. 3140, p. 123.6.

[236]*Slob-ma bzhin-du sku-gzugs sogs la'ang khyad-pa med-par bskur dgos-par shing-rta chen-po-rnams-kyis gsungs-so* (265.5-6).

receptacle[237] to be consecrated also possesses -- like a person -- a defiled continuum. If it does, it is no different from a person. If it does not, there is no need to initiate it as well. Therefore, if one asks, I think that in this case the basis of purification is not the impurities accumulated by the receptacle to be consecrated itself, but rather from a worldly point of view, the bad motivation of the makers of the receptacle.[238]

The object of purifications (*sbyang-bya*) [by the initiation of the receptacle] are impurities of misapprehensions, thinking that [the receptacle] is made from inferior conditions, and the ill will of everyone including the maker of the image and the patron. The purifier (*sbyong-byed*) of these [impurities] are the ritual, [its] substances and the mantra, *mudrâ* and *samâdhi* of the *lha*. Therefore, there is no need [that the initiation] should be different from that of a person. The fruit of the purification (*sbyangs-'bras*) is not such as attaining new characteristics of a state of attainment from the point of view of the receptacle itself. Still, it exhibits a method of complete purification from the point of view of others. As in accordance with the customs and circumstances of a certain country, the enthronement of [its] king is performed, [so] by means of the steps of initiation and enthronement offerings [*mnga'-dbul*, see below] [the receptacle] is blessed as a field of merit. Henceforth, it is actually made to be held as a special objective sphere by others.[239]

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[237]Brag-phug Dge-bshes first refers to the receptacle in general, later he will discuss also the *lha* invited into that receptacle.

[238]*'O na nyon-mongs rgyud-ldan-gyi gang-zag bzhin-du rab-tu gnas-bya'i rten-la'ang dri-ma yod-pa thal/ yod na gang-zag dang khyad-pa med-par 'gyur la/ med na rten dbang yang dgos-pa med-pa'i phyir-ro zhe na/ 'dir sbyang-gzhi rab-tu gnas-bya'i rten la rang-ngo nas bsags-pa'i dri-ma med mod-kyi/ 'on-kyang gzhan 'jig-rten-pa'i blo ngor rten 'di byed-pa-po dag-gi kun-slong ngan-pas byas-so snyam-pa dang/* pp. 265.6-266.2.

[239]*Rgyu-sa sogs dman-pa dag las grub-bo snyam-pa'i log-rtog-gi dri-ma-rnams-dang/ lha-bzo dang yon-bdag-gi bar-du re-'khang-gi bdud zhugs-pa-rnams sbyang-bya yin la/ cho-ga dang rdzas dang lha sngags phyag-rgya'i ting-'dzin-rnams de'i sbyong-byed yin-pas gang-zag dang khyad med-du dgos la/ sbyangs-'bras rten-gyi rang ngor go-'phang-gi chos-gsar-du thob-pa lta-bu med kyang/ gzhan-gyi blo-ngor dri-ma yongs-su sbyang-ba'i tshul bstan-*

Thus, the consecration employs methods of purification well known within the realm of tantric rituals, so that others would regard the receptacle as a special object. Still, this method implies that the receptacle was inferior prior to the ritual. Brag-phug Dge-bshes denies this:

> Now if one asks, is the receptacle tainted by impurities of the mental continuum of others? In this case, [the receptacle] is not tainted by the impurities of others. Yet, for example, as by washing something tainted by dirty mud with water and [cleaning] substances, it would be considered as pure, likewise, objects which previously were held as of inferior benefit or status, etc., later, because of a different perspective are held as superior. Not only that, but all the subdivisions of the consecration ritual such as the purification, bathing, etc., were said to be held only from worldly perspective.[240]

Brag-phug Dge-bshes goes on to provide citations from tantras, such as those translated in chapter 1, to demonstrate that consecration is performed only in conventional, and not ultimate truth. This is too easy a way out of the problem, since not only the initiation of a receptacle, but virtually everything is unnecessary from the point of view of ultimate truth. Rituals, including consecrations, should be consistent on the level on which they operate, conventional truth. This is, however, not the end of Brag-phug Dge-bshes's analysis.

> Now, is there or is there not a difference in the manner of conferring [initiation] on a receptacle and on a person? If

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*te rgyal-po rgyal-srid la mnga'-gsol-ba ltar yul-chos dang go bstun-te dbang-bskur mnga'-dbul-gyi rim-pas bsod-nams-kyi zhing-du byin-gyis brlabs-pa las/ phyin-chad gzhan-gyis kyang yul khyad-par-can-du bzung-ba mngon-sum-gyis grub-pas-so/* p. 266.2-6.

[240]*'O na gzhan rgyud-kyi dri-mas rten la gos-sam zhe na/ 'di la gzhan-gyi dri-mas gos-pa med kyang dper na mi-gtsang 'dam-gyis gos-pa'i dngos-po chu dang rdzas-kyis bkrus-pas gtsang-bar 'dzin-pa bzhin-du/ sngar phan sa sogs dman-par bzung-ba'i yul de yang/ de nas bzung-ste mchog-tu 'dzin-pa mthong-ba'i phyir-ro/ der ma-zad sbyang khrus sogs rab-gnas-kyi rnam-gzhag thams-cad 'jig-rten-pa'i blo la ltos nas gsungs-pa kho-na-ste/* pp. 266.6-267.2.

there is, it is not suitable to confer [initiation] on a *lha* in the manner performed for ordinary people. If there is not, [it leads] to the exaggeration of implying that also the *lha* must strive on the path [to Enlightenment] as a person. The answer is that in any case the object in both manners of conferring [initiations] is not an ordinary one. In both cases [the initiation] is conferred only after visualizing [the disciple or the consecration *lha*] as a *lha*. Therefore, [the fact that the consecration *lha*] is a *lha* does not make a difference.[241]

In the first step in the actual initiation of disciples the guru dissolves them into Emptiness out of which he then generates them as the *lha* of the mandala. Thus, this initiation is actually conferred on the disciples visualized as *lha*.[242]

> Also, in regard to actual transformation or non-transformation of the nature [of the recipient of initiation], if the objective of the initiation is actual transformation, there is no need to strive on the path; if it is non-transforming, there is need to strive. This corresponds to the difference between the supreme initiation in which, at the time of the initiation, there is liberation, and the middle initiation in which, by means of habituation to the generation and completion [processes], there is liberation.[243]

Brag-phug Dge-bshes implies here that the initiation conferred on the consecration *lha* is the supreme initiation which instantly transforms it into a state of Buddhahood. This is a position different from that of Sde-srid Sangs-rgyas-rgya-mtsho (quoted above) who adheres more closely to

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[241]*'O na rten dang gang-zag la bskur tshul-gyi khyad-par yod dam med/ yod na gang-zag phal-pa la bya-ba ltar lha la bskur-bar mi-rung/ med na gang-zag bzhin-du lhas kyang lam la brtson dgos-pa thal-lo zhe na/ bskur tshul de gnyis gang yin kyang phal-pa la bskur-ba min-te lhar-gsal nas bskur-ba yin-pas lha yin-pa la khyad-par med kyang/* p. 267.3-5.

[242]See R. 410.5-411.2.

[243]*De'i rang-bzhin mngon-du gyur ma gyur-gyi khad-par las/ dban don mngon-du gyur na lam la brtson mi dgos-pa dang/ ma gyur na brtson dgos-pa ni dbang-rab dbang-dus-su grol-ba dang dbang-'bring bskyed rdzogs la goms-pas grol-ba'i khyad-par bzhin-no/* p. 267.5-6.

the analogy with a person and explains the *lha*'s initiation as a path initiation (which Brag-phug Dge-bshes calls middle initiation).

Even though a cause-initiation conferred on a beginning practitioner is performed by his guru, the role of the disciple is not passive. Without the active participation of the disciple and especially without taking upon him or herself the vows and commitments the initiation entails,[244] its purpose cannot be accomplished. The only result would be blessing (*byin-brlab*) and planting the seed for future occasions.[245] This of course has implications when a ritual of initiating human beings is applied to objects or *lha*. Thus, Brag-phug Dge-bshes continues his discussion:

> When one examines this in detail, even though there is no difference in the manner of conferring, there is a slight difference in whether or not there is a promise. The essential characteristics of initiation conferred on a person is the establishment of a capacity for maturing his or her mental continuum into the qualities of the state of Buddhahood, together with [his or her] promise to achieve that, and the attainment of the [initiation] precepts. [Initiation] conferred on a *lha* is a role-playing (*rol-pa*) of Enlightened action (*'phrin-las-kyi rol-pa*) for the sake of taming.
>
> The establishment of the Body, Speech and Mind as new receptacles, their residing in the habitation of suffering (i.e., in *saṃsâra*), the conferral of initiation through tantric skilful means of mantras and *samâdhi* of a *lha* are just blessings as a field of merit for the sake of the trainee (*gdul-bya*). There is no attainment of new qualities of the state of Buddhahood. Because when initiating *lha* there is no person, promising, [participating] in the questions and answers,[246] keeping

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[244]Mkhas-grub Rje 1968:308-337.

[245]See for example *ibid.* The development of a soteriological ritual such as initiation into a means of conferring blessing on a large gathering of people and children through what is called public initiation, very popular not only among Tibetans, but also in the West and among non-communist Chinese in Southeast Asia, is interesting. This topic, however, lies outside the scope of the present study.

[246]For these questions and answers in case of Kâlacakra initiation, see KL 222-223.

vows,[247] bestowing the oath water,[248] and binding in pledges are unnecessary. These are my discursive thoughts.[249]

In order to eliminate the notion that the *lha* needs to strive on the path to Enlightenment, Brag-phug Dge-bshes has classified its initiation as the supreme one, which instantly brings the recipient to the state of Buddhahood. Here, however, he states that a *lha* initiation does not produce any actual transformation. The purpose of this ritual is to create objects of worship for the sake of accumulating merit by trainees. The discrepancies in initiation conferred on the consecration *lha* ultimately stem from the attempt to apply a soteriological ritual to receptacles which may or may not be considered to be Enlightened *lha*.

Because of the difficulties of conferring initiation on non-humans, in his own manual, Brag-phug Dge-bshes instructs the ritual master to omit certain sections of the initiation, mostly those pertaining to vows and commitments.

Another writer of explanatory works on consecration, Gter-bdag-gling-pa (1646-1714) sees no contradiction in applying the initiation ritual to a *lha*. He explains a *lha* initiation in terms identical to those used for explaining initiation conferred on people:

The basis of purification (*sbyang-gzhi*) is the impurities which make the continuum of the *lha* contaminated with faults. The purifying agent (*sbyong-byed*) is the stream of water of

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[247]See KL 235.

[248]Cf. J. 201.6; KL 241.

[249]*De la zhib tu dpyad na bskur tshul la khyad-par med kyang khas-blangs yod med-kyi khyad-par cung-zad yod-de/ gang-zag la bskur-ba ni/ go-'phang-gi chos rgyud la smin-pa'i nus-pa bzhag-tu yod-pa dang/ de sgrub-par khas-blangs-pa dang-bcas bka'-lung thob-pa'i mtshan-nyid-can yin-no/ lha la bskur-ba ni/ gang-'dul phrin-las-kyi rol-pa sku gsung thugs-kyi rten-gsar-du bzhengs-pa dang/ nyam nga-ba'i gnas-su bzhugs-pa-rnams/ gsang-sngags thabs mkhas-kyi sgo nas lha sngags ting-'dzin-gyis dbang-bskur-te gdul-bya'i bsod-nams-kyi zhing-du byin-gyis-brlabs-pa tsam las go-'phang-gi chos-gsar-du thob-par med-par dang/ khas-blangs-kyi gang-zag kyang med-pa'i phyir dris-lan btab-pa rnams-dang/ sdom bzung dang/ mna'-chu sbyin-pa/ dam-tshig bsgrags-pa-rnams lha dbang la mi dgos-so snyam-pa ni kho-bo'i rnam-rtog-go/* pp. 267.6-268.4.

> Knowledge, the *bodhi-citta* which dissolves through the great passion of the *lha*. The *lha* of the 'complete three thrones'[250] who is invited to the space are the purifier (*sbyong-pa-po*). As for the fruit of the purification (*sbyangs-'bras*), by purifying the continuum of the objective sphere a special divine essence of Knowledge is accomplished. As for conferring initiation, this is etymologically related to washing the impurities and establishing capability.[251]

Finally, let us examine how Khri-byang Rin-po-che has dealt with the initiation conferred on the consecration *lha*. In instructing the performers with regard to the initiation his manual says:

> ...in the case of conferring initiation on a *lha*, act as if the consecration *lha* were disciples, and as if the lama were no different from the chief *lha* of the mandala. With such convictions perform the ritual actions of conferring initiations.[252]

However, during the initiation itself, Khri-byang Rin-po-che instructs the performers to omit the purifications (*dbang-gi dag-pa bzhag-pa*) which are the goal of the initiations of the five Tathâgatas (see

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[250]*Gdan gsum tshang-ba'i lha.* These are the *lha* invited to confer the initiation. According to one system, it includes male and female Tathâgatas (*gshegs-pa dang gshegs-ma*), male and female Bodhisattvas (*sems-dpa' dang sems-ma*), and male and female wrathful ones (*khro-bo dang khro-mo*). Cf. PC 850; K. 1342. For a variant system, see K. 1342; Rigzin 203.

[251]*Sbyang-gzhi lha'i rgyud nyes-pas rnyog-pa-can-du byas-pa'i dri-ma/ sbyong-byed lha-rnams chags-pa chen-pos zhu-ba'i byang-sems ye-shes-kyi chu-rgyun/ sbyong-ba-por nam-mkhar spyan-drangs-pa'i gdan gsum tshang-ba'i lha-rnams/ sbyangs-'bras dmigs yul-gyi rgyud dag-pas ye-shes lha'i ngo-bo khyad-par-can-du sgrub-pa dbang-bskur-ba'i byed-pa-can-te nges-tshigs dri-ma bkrus-ba-dang/ nus-pa 'jog-par 'brel-pas-so/* Gter-bdag-gling-pa, work 1, p. 15.

[252]*Lha la dbang-bskur-ba'i tshe rab-tu gnas-bya'i lha-rnams slob-ma'i tshul dang/ bla-ma dang dkyil-'khor-kyi gtso-bo tha mi dad-pa bla-ma'i tshul-du mdzad nas dbang-bskur bya-ba-rnams mdzad-par mos-shing/* R. 418.1-2.

below).[253] In instructing them to do so Khri-byang Rin-po-che relies on the consecration manual of the First Panchen Lama.[254]

In order to clarify the purifications of the initiations of the five Tathâgatas a very brief outline of the initiation is required.[255] Like the consecration ritual itself, the initiation pertaining to it is performed according to the system of Highest Yoga Tantra (*rnal-'byor bla-med rgyud, anuttara-yoga-tantra*). It consists of the following components:

1. Vase initiation (*bum dbang, kalaśâbhiṣeka*).
2. Secret initiation (*gsang dbang, guhyâbhiṣeka*).
3. Wisdom/Knowledge initiation (*shes-rab ye-shes dbang, prajñâ-jñânâbhiṣeka*).
4. The fourth initiation (*dbang bzhi-pa, caturthâbhiṣeka* or *turîyâbhiṣeka*, called also the 'word initiation', *tshig dbang*).

Brag-phug Dge-bshes provides the following explanation for each of the four initiations of the Highest Yoga Tantra.[256]

1. By conferring the vase initiation in the outer mandala of colored powders, the impurities of the body are purified. The effect will be actualizing the Body Vajra (*sku rdo-rje*), the Emanation Body (*sprul-pa'i sku, nirmâṇa-kâya*).[257]

2. By conferring the secret initiation in the body mandala of the *vajrâcârya* (*rdo-rje slob-dpon*), the impurities of speech are purified. The effect will be actualizing the Speech Vajra (*gsung rdo-rje*), the

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[253]R. 412.6.

[254]The First Panchen Lama prescribes one to omit the final parts of the purification and so forth (*dbang-gi dag-pa sogs mtha' rten bzhag-ste*, PC 850).

[255]For a more detailed treatment of initiations in Western languages the reader is referred to the works by the Fourteenth Dalai Lama (1985), Dargyey (1985), Jackson (1985:119-138), Jamyang (1981), Mkhas-grub Rje (1968:308-337), Snellgrove (1987:213-237), Dge-bshes Sopa (1985:91-117), Wayman (1973:54-70), etc.

[256]Cf. Mkhas-grub Rje 1968:308-325; J. 238.1-6, 241.2-6, 246.3-6, 250.5-251.1.

[257]*De-rnams-kyi phyi'i rdul-tshon-gyi dkyil-'khor-du bum-pa'i dbang-bskur-bas/ lus-kyi dri-ma dag/ 'bras-bu sku rdo-rje sprul-pa'i sku mngon-du byas-pa yin-no/* p. 289.2-3.

Complete Enjoyment Body (*longs-spyod rdzogs-pa'i sku, sambhoga-kâya*).[258]

3. By conferring the third initiation in the *bhaga* mandala of the *mudrâ* (*phyag-rgya*), the impurities of the mind are purified. The effect will be Mind Vajra (*thugs rdo-rje*), the Dharma Body (*chos-kyi sku, dharma-kâya*).[259]

4. By conferring the fourth initiation in the mandala of *dharma* nature (*chos-nyid, dharmatâ*) mind of Enlightenment (*byang-chub sems, bodhicitta*), the impurities of the Knowledge are purified. The effect will be Knowledge Vajra (*ye-shes rdo-rje*), the Essence Body (*ngo-bo-nyid-kyi sku, svâbhâvikakâya*).[260]

Further, the vase initiation consists of the five Tathâgatas initiations and the Vajrâcârya initiation, as can be seen in the following chart based on Khri-byang Rin-po-che's manual:

| Initiation[261] | | Tathâgata[262] | Color | Defilement[263] | |
|---|---|---|---|---|---|
| water | ཆུ་དང་ | Akṣobhya | blue | hatred | ཞེ་སྡང་ |
| crown | ཨུ་ཚུགས་ | Ratnasambhava | yellow | pride and greed | ང་རྒྱལ་དང་སེར་སྣ། |
| *vajra* | རྡོ་རྗེ་ | Amitâbha | red | passion | འདོད་ཆགས |
| bell | དྲིལ་བུ | Amoghasiddhi | green | jealousy | ཕྲག་དོག |

[258]*Des rdo-rje slob-dpon lus-kyi dkyil-'khor-du gsang-ba'i dbang-bskur-bas/ ngag-gi dri-ma dag/ 'bras-bu gsung rdo-rje longs-spyod rdzogs-pa'i sku mngon-du byas-pa yin-no/* p. 290.4-5.

[259]*Des phyag-rgya bha-ga'i dkyil-'khor-du dbang-gsum-pa bskur-bas/ yid-kyi dri-ma dag/ 'bras-bu thugs rdo-rje chos-kyi sku mngon-du byas-pa yin-no/* p. 291.4-5.

[260]*Des chos-nyid byang-chub sems-kyi dkyil-'khor-du dbang-bzhi-pa bskur-bas/ ye-shes-kyi dri-ma dag/ 'bras-bu ye-shes rdo-rje ngo-bo nyid-kyi sku mngon-du byas-pa'o/* p. 292.3-4; see also Sde-srid Sangs-rgyas-rgya-mtsho p. 246.1-2.

[261]Sanskrit: *udaka, mukuṭa, vajra, ghaṇḍa, nâma.*

[262]Tibetan Mi-bskyod-pa, Rin-chen-'byung-ba, 'Od-dpag-med, Don-yod-grub-pa, Rnam-par-snang-mdzad, Rdo-rje-'chang.

[263]Sanskrit: *dveṣa, mâna* and *mâtsarya, râga, îrṣya, moha.*

| | | | | | |
|---|---|---|---|---|---|
| name | མིང་ | Vairocana | white | ignorance | གཏི་མུག |
| *vajrâcârya* | རྡོ་རྗེ་སློབ་དཔོན་ | Vajradhara | white | | |

| ***Skandha***[264] | **Consort** 265 | **Knowledge** 266 | **Emblem**[267] | | **Seed syllable** |
|---|---|---|---|---|---|
| consciousness | མཱ་མཀཱི | reality | *vajra* | རྡོ་རྗེ་ | *Hûṃ* |
| feeling | རིན་ཆེན་སྦྲོལ་མ | equanimity | jewel | རིན་པོ་ཆེ་ | *Trâṃ* |
| perception | གོས་དཀར་མོ་ | discrimination | lotus | པདྨ | *Hrîḥ* |
| compositional factors | དམ་ཚིག་སྦྲོལ་མ | accomplishment | knife | རལ་གྲི | *Khaṃ* |
| form | སྤྱན་མ | mirror-like | wheel | འཁོར་ལོ | *Oṃ* |
| | རྡོ་རྗེ་དབྱིངས | | | | *Hûṃ* |

[These two tables should be read as one continuous table.]

Each of the five Tathâgatas initiations purifies one of the defilements and leads to the achievement of one of the knowledges associated with the five consorts respectively. The name of each initiation is given in the first column. These purification are expressed as follows:[268]
Aṣobhya's water initiation extinguishes the fire of hatred.[269]
Ratnasambhava's crown initiation destroys the mountain of pride [and

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[264]Sanskrit: *vijñâna, vedanâ, saṃjñâ, saṃskâra, rûpa.* Tibetan *rnam-shes, tshor-pa, 'du-shes, 'du-byed, gzugs.*

[265]Sanskrit Mâmakî, Ratnolkâ (Mvy. 4287), Pâṇḍarâvâsinî, *Samaya-Târâ, Locanâ, Vajradhâtvîśvarî.

[266]Tibetan: *chos-kyi dbyings-kyi ye-shes, mnyam-pa nyid-kyi ye-shes, so-so rtog-pa'i ye-shes, bya-ba grub-pa'i ye-shes, me-long lta-bu'i ye-shes.* Sanskrit: *dharma-dhâtu-jñâna, samatâ-jñâna, pratyavekṣaṇa-jñâna, kṛtyânuṣṭhâna-jñâna, âdarśa-jñâna.*

[267]Sanskrit: *vajra, ratna, padma, khaḍga, cakra.*

[268]This is based on K 2684.

[269]*Zhe-sdang me gsod chu-yi dbang.*

greed].[270]

Amitâbha's *vajra* initiation overcomes the poison of passion.[271]
Amoghasiddhi's bell initiation releases the lock of jealousy.[272]
Vairocana's name initiation clears the darkness of ignorance.[273]

These purifications are expressed at the end of each initiation in the *bdag-'jug* manual (J.) as follows.

1. Thus, obtaining the water initiation of Akṣobhya purifies the defilements of hatred; the *skandha* of consciousness is transformed; the Knowledge of *dharma-dhâtu* is actualized; the accomplishments (*dngos-grub, siddhi*) of Akṣobhya and his 'family' are achieved.[274]

2. Thus, obtaining the crown initiation of Ratnasambhava purifies the defilements of pride and misery; the *skandha* of feeling is transformed, the Knowledge of equanimity is actualized; the accomplishments (*dngos-grub, siddhi*) of Ratnasambhava and his 'family' are achieved.[275]

3. Thus, obtaining the *vajra* initiation of Amitâbha purifies the defilements of passion; the *skandha* of perception is transformed, the Knowledge of discrimination is actualized; the accomplishments (*dngos-grub, siddhi*) of Amitâbha and his 'family' are achieved.[276]

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[270]*Nga-rgyal ri bsnyil dbu-rgyan dbang.*

[271]*'Dod-chags dug 'joms rdo-rje dbang.*

[272]*Phrag-dog lcags sgrol dril-bu'i dbang.*

[273]*Gti-mug mun sel ming-gi dbang.*

[274]*De-ltar mi-bskyod-pa chu'i dbang thob/ zhe-sdang-gi dri-ma sbyangs/ rnam-shes-kyi phung-po gnas bsgyur/ chos-kyi dbyings-kyi ye-shes mngon-du byas/ mi-bskyod-pa dang de'i rigs-kyi dngos-grub sgrub-pa la dbang-bar byas-so/* J. 214.2-3.

[275]*De-ltar rin-chen 'byung-ldan cod-pan-gyi dbang thob/ nga-rgyal dang ser-sna'i dri-ma sbyangs/ tshor-pa'i phung-po gnas bsgyur/ mnyam-pa-nyid-kyi ye-shes mngon-du byas/ rin-chen-'byung-ldan dang de'i rigs-kyi dngos-grub sgrub-pa la dbang-bar byas-so/* J. 217.2-3.

[276]*De-ltar 'od-dpag-med rdo-rje'i dbang thob/ 'dod-chags-kyi dri-ma sbyangs/ 'du-shes-kyi phung-po gnas bsgyur/ so-sor rtog-pa'i ye-shes mngon-du byas/ 'od-dpag-med dang de'i rigs-kyi dngos-grub sgrub-pa la dbang-bar byas-so/* J. 220.2-3.

4. Thus, obtaining the bell initiation of Amoghasiddhi purifies the defilements of jealousy; the *skandha* of compositional factors is transformed, the Knowledge of accomplishment is actualized; the accomplishments (*dngos-grub, siddhi*) of Amoghasiddhi and his 'family' are achieved.[277]

5. Thus, obtaining the name initiation of Vairocana purifies the defilements of ignorance; the *skandha* of form is transformed, the mirror-like Knowledge is actualized; the accomplishments (*dngos-grub, siddhi*) of Vairocana and his 'family' are achieved.[278]

These purifications are the purpose of the initiation. Through the ultimate purification of each of these aspects, a practitioner will achieve Enlightenment. Omitting these purifications, as Khri-byang Rin-po-che's manual indicates one should amounts to performing the procedures of the initiation without their main essence. Such an initiation is void of its purpose. The basis for such an instruction to omit the purifications is the presupposition that in conferring initiation on a *lha* which is already enlightened, such purifications are not needed.

In comparing the initiation conferred on a *lha* according to Khri-byang Rin-po-che's manual to the ritual of the self-entry into the mandala (J.), one realizes that sections of J. are omitted. These sections include taking the common and uncommon Bodhisattva vows,[279] the questions the lama asks the disciple, the disciple's answers, taking the relative and ultimate *bodhicitta* vows and pledges of secrecy, the descent of the *ye-shes sems-dpa'*,[280] and a request for the *lha* to take care of the disciples as long

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[277]*De-ltar don-yod-grub-pa dril-bu'i dbang thob/ phrag-dog-gi dri-ma sbyangs/ 'du-byed-kyi phung-po gnas bsgyur/ bya-ba grub-pa'i ye-shes mngon-du byas/ don-yod grub-pa dang de'i rigs-kyi dngos-grub sgrub-pa la dbang-bar byas-so/* J. 222.5-223.1.

[278]*De-ltar rnam-par snang-mdzad ming-gi dbang thob/ gti-mug-gi dri-ma sbyangs/ gzugs-kyi phung-po gnas bsgyur/ me-long lta-bu'i ye-shes mngon-du byas/ rnam-par snang-mdzad dang de'i rigs-kyi dngos-grub sgrub-pa la dbang-bar byas-so/* J. 224.6-225.1.

[279]The common Bodhisattva vows are common to both *sûtra* and *tantra*, while the uncommon Bodhisattva vows are specific to the *tantra* alone.

[280]J. 195.3-197.2, 200.6-204.2, 204.6. The corresponding sections in the case of the Kâlacakra initiation, which are quite similar to J., are translated into English in KL 226-

as they have not attained Enlightenment. This type of ritual action, again, presumes that the initiation recipient is not an Enlightened Being.

Thus, the suggestions of Brag-phug Dge-bshes in his consecration manual of the 'Brug-pa sub-sect are already implemented in this Dge-lugs-pa manual.

To sum up, the initiation of the five Tathâgatas conferred on a *lha* (*lha la dbang-bskur*) is deprived of its characteristic of purifying the defilements of the five poisons. Similarly, all the commitments on the part of the recipient of the initiation are absent. This is the result of adapting a soteriological process pertaining to human beings into the consecration ritual. It is interesting to note that no adjustment is made in the three higher initiations. This may result from the fact that the higher initiations were relatively later additions to the ritual at the time when the Highest Yoga Tantra system became a standard for the consecration. In that case the main concern might have been the adaptation of the consecration into the Highest Yoga Tantra and not *vice versa*.

Even though the initiation during the consecration is deprived of some of the goals of an initiation conferred on a disciple, it still completely retains one basic function of the initiation, that of sealing (*rgyas gdab*) the consecration *lha* in the receptacle.

## Offering *maṇḍal*.

Each of the initiations begins with the offering of *maṇḍal* on behalf of the consecration *lha*. Initiations cannot be conferred on those who lack the proper motivation for receiving them. By offering a *maṇḍal*, disciples express their ultimate commitment, offering the lama the world 'on a silver platter', as it were.

In order to distinguish the *maṇḍal* offering from the related but different notion of mandala, which refers to the divine palace of the *lha* together with its inhabitants -- the *lha* themselves, Tibetan writers usually use the Sanskrit word *maṇḍal*[*a*] for the former, and its Tibetan translation *dkyil-'khor* for the latter. For keeping this distinction clear, the word

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228, 222-223, 234-235, 235, 240-246, 249.

*maṇḍal* is reserved for the former.

The *maṇḍal* offering is a ritual offering of the entire world as it is described in treatises such as the Abhidharma-koṣa,[281] together with its most precious riches, to one's lama and the three objects of Refuge (Buddha, Dharma and Saṅgha).

The *maṇḍal* offering was performed already in the preliminaries to the consecration as part of the daily rituals. It belongs to the four preliminary activities (*sngon-'gro chos bzhi*)[282] of accumulating merit one is generally required to complete in order to qualify as a recipient of initiation. Here it is performed in requesting the initiation. Only an offering of a magnitude equal to the entire universe is appropriate for requesting such a bestowal.[283] The *maṇḍal* offering is performed again as a thanksgiving for the lama/*lha* for the conferral of the complete initiation into the mandala of Rdo-rje-'jigs-byed.[284]

Among the antecedents of the *maṇḍal* offerings one can list the second chapter in Śântideva's Bodhi-caryâvatâra (2.6) in which one offers mountains, forests, lakes, and wish-granting trees which are first visualized in one's mind and, as pointed out by Klong-rdol Lama,[285] the offerings made by Dharmodgata to the book in which the Prajñâ-pâramitâ was written.[286]

## Showing in the mirror (*me-long bstan-pa*).

The ritual of 'showing in the mirror' is one of the final steps in

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[281]Chapter 3.

[282]The accumulation of 100,000 prostrations, 100,000 acts of refuge, 100,000 *maṇḍal* offerings, and 100,000 recitations of the hundred-syllable mantra of Vajrasattva.

[283]This point is emphasized also in B. 168.

[284]R. 417.5-6.

[285]MHTL 15868.

[286]Aṣṭa-sâhasrikâ-prâjñâ-pâramitâ, Mitra 1888:506; Conze 1973/75: 288. For more about the *maṇḍal* offering, see Schubert (1954), Lessing (1956 and 1942:105-6), Wayman (1973:101-106), Beyer (1973:167-70, LTWA (1975), Dge-bshes Tarchin (1981), etc. Beyer (*op. cit.*, p. 488, n. 222) provides a list of Tanjur works on this subject.

ritual bathing. When an image is offered a bath, after drying it, putting new clothes and ornaments on it, a mirror is shown to the image.[287] Similarly, in Hindu coronation rituals, after the unction (*abhiṣeka*), the king should look into a mirror.[288] The Buddhist initiation, which took both bathing and coronation rituals as part of its own ritual complex, gave a new interpretation to the ritual of showing in the mirror.

There are a number of appendages to the vase initiation (*bum dbang*). The first appendage includes four initiations accompanied by the offering to the disciple of the mantras of Rdo-rje-'jigs-byed, eye medicine, mirror and bow & arrow respectively.[289] None of these initiations were conferred on the consecration *lha* during the main initiation. At the end of the thanks-giving offerings, however, the ritual master makes the reflected image of his *vajra* rise in a mirror and offers it to the receptacle while reciting the first verse of the mirror offering from the initiation. The meaning of this act has already been discussed above in regard to the mirror used to transfer the *ye-shes sems-dpa'* from the *stûpa* to the assembly hall. As we can see, this meaning is reiterated here.

The complete recitation during the offering of a mirror to the disciple in the initiation is as follows:

> *Āḥ dharmas* are like reflected images, clear, pure, uncontaminated, ungrasped and inexpressible, actually arisen from cause[s] and action[s]. As in a mirror, clear, pure, uncontaminated, myself Rdo-rje-sems-dpa' (Vajrasattva), the essence of all Buddhas, oh son, dwell in your heart. Devoid of own nature, unestablished, knowing *dharmas* in that way, act without an equal for the sake of sentient beings. You are born as a son of the Protectors. Know that generally all *dharmas* are like reflected images, and particularly Rdo-rje-sems-dpa', who dwells in your heart, is like a reflected image in a mirror.[290]

Since all adult monks in Dga'-ldan-chos-'phel-gling know this

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[287]Cf. Goudriaan 1970:183.

[288]Witzel 1987:421.

[289]Cf. J. 230.6-233.3.

[290]J. 232.3-233.1; Wayman 1973:69, 1974:262; KL 341.

recitation by heart, the act of offering the mirror to the receptacle with its accompanying recitation is another instance which immediately brings to their minds this Mâdhyamika notion of phenomena in general and of *lha* in particular. As mentioned above, this view appears to be in direct conflict with the basic idea of the consecration--the firm establishing of a *lha* in the receptacle for as long as *saṃsâra* lasts. The fundamental Mâdhyamika notion of the nature of all *dharmas*, including their non-localizability, seems to be an intentionally recurring motive throughout the consecration and these rituals and the manuals that govern them may be one of the primary sources from which the majority of monks derive their knowledge of the Mâdhyamika.

## Offering the four waters (*chu bzhi 'bul-ba*).

The four offerings are:[291]

| | Tibetan | Sanskrit | English |
|---|---|---|---|
| 1. | མཆོད་ཡོན་ | *argham* | water of welcoming offered to a guest |
| 2. | ཞབས་བསིལ | *pâdyam* | water for refreshing the feet |
| 3. | ཞལ་བསིལ | *âñcamanam or âcamanam* | water for refreshing the mouth |
| 4. | བསང་གཏོར | *prokṣaṇam* | water for sprinkling |

The manual of Khri-byang Rin-po-che does not indicate who is the recipient of the water offering. According to the sources used by him, the works by the First Panchen Lama[292] and 'Dul-'dzin Grags-pa-rgyal-mtshan,[293] the four waters offering is made to the receptacle when it is first set on the bathing mandala.

> As for the placing of the receptacle on [its] throne [and] offering the four waters: on the bathing mandala place the

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[291]Cf. Mvy. 4352, 4356, 4357.

[292]P. 826.5.

[293]DZ 350.1-2.

receptacle itself or its reflection rising in a mirror.[294]
Then the offering of the four waters is described.

The receptacle arriving at its throne on the bathing mandala is treated as an honored guest. As will be presently seen, the offerings of the waters made to the invited *lha* follow the pattern of the ritualized reception of respected guest according to ancient Indian customs.[295]

Gonda says the following in regard to Vedic customs:

> It is the drink--not food to be eaten--to be offered by somebody who wishes to honour a distinguished person (or one of his most respected relations) when they come to his house as guests with an *argha*, viz. a *snâtaka*, a king, a teacher, the father-in-law, a paternal and a maternal uncle...[296]

> The host offers (severally) 6 gifts, viz., a seat made of grass, water for sipping, water for washing the feet, the *arghya*-water, the *madhuparka* and a cow which is either killed or let loose.[297]

The water offering continued to be common in later Hindu ritual.[298]

Following the Indian custom, various substances are also added to the waters. Kane says,

> When offering arghya, in the vessel containing the water to be used for that purpose all or as many as one can afford out of the following eight articles are to be mixed up, viz. curds, whole grains of rice, ends of kuśa grass, milk, dûrvâ grass, honey, barley grains and white mustard seeds (Matsya-purâṇa 267.2 quoted in the Pûjâprakâśa p. 34). It is further said that *arghya* is offered to the image of Viṣṇu by means of a

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[294]*Gdan la rten bzhag chu bzhi dbul-ba ni/ khrus dkyil-gyi steng-du rten dngos-su 'jog-pa'am / me-long la gzugs-brnyan shar-ba bzhag/* PC *ibid.*

[295]Thieme 1957-8, even though the case may be different in early Buddhist rituals; see Falk 1987:83.

[296]Gonda, Vedic Ritual, pp. 183-184.

[297]*Ibid.*, p. 385-386.

[298]Kane 1974: II 729.

> conch in which water is mixed with sandalwood paste, flowers and whole grains of rice. In the water for âcamana are mixed cardamom, cloves, *uśîra* grass and kakkola or as many of them as possible.[299]

Similarly, Gung-thang-pa, in his consecration work[300] lists the substances that should be mixed with the four waters. This list, which is based on Tsong-kha-pa's Sngags-rim Chen-mo,[301] depends on the purpose of the ritual. For pacifying rituals the substances are milk (*'o-ma*), white (the color of pacifying; see the fire offerings below) flowers (*me-tog dkar-po*), sesame (*til*), *kuśa*, roasted rice (*'bras-yos*), camphor (*ga-bur*), and the five nectars (*bdud-rtsi lnga*, for which, see the section on empowering the cleansing substances). For increasing rituals, the substances are sesame, *kuśa*, saffron (*gur-kum*), yellow (the color of increase) flowers (*me-tog gser-po*) and curd (*zho*).

In addition to the offerings of four waters, there are also offerings of three and two waters during the consecration. The three waters consist of the first three among the four waters.[302] This list better corresponds to the Indian classification of water offerings quoted above, and to the actual number of vessels for water offerings . For the fourth water offering -- the water for sprinkling, the third vessel of water for refreshing the mouth is used.[303] The two waters consist of water for welcoming and water for refreshing the mouth.[304] These various water offerings are often combined together with the five *upacâra*s (see discussion of offerings in the following) and music to form a common series of offering to an invited *lha*. These will be discussed below.

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[299]1974: II 731.

[300]Work 1, p. 62.

[301]See Wayman 1973:76-77.

[302]See R. 393.4-394.1.

[303]See R. 372.3.

[304]See R. 430.2.

## The purifications (*sbyangs-ba*).

Purification is a prominent motive in almost every Tibetan ritual, including soteriological rituals such as *sâdhanas*[305] and initiations.[306] As with the other components of the consecration, the purifications also have Indian origins.[307] More than one method of purification is employed here, in accordance with the Tibetan tendency to incorporate every type of ritual which may be effective.

### 1. Expelling the obstructions (*bgegs bskrad*).

In the purifications, the Wrathful Ones are invited to the space in front of the practitioner. It is through their frightful presence that the expulsion of obstructions is effectuated. The Wrathful Ones (*khro-bo*) will appear also during the main part of the initiation and in the supreme bathing (*khrus mchog*) as part of the complete mandala of the three seats (*gdan gsum tshang-ba'i dkyil-'khor*) where they also have the role of purification. "Situated at the four main and four intermediate directions, the Wrathful Ones expel the obstructions."[308] According to the praises to the Wrathful Ones which, as usual, follow the offering made upon their arrival, the Wrathful Ones do not belong to the class of inferior *lha*. They are, as other *lha* of the mandala, emanations of the non-dual *dharmatâ*, who demonstrate the drama (*rol-pa*) of Knowledge. Not abandoning this world, they employ skilful means for the sake of sentient beings. While not wavering from the peaceful (*nirvâṇa*) essence of Knowledge, they assume wrathful appearance for destroying the obstructions. Presiding over them is the Great King of the Wrathful Ones (*mahâ-krodha-râja*).

The purifications begin with the expulsion of the obstructions (*bgegs,*

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[305]Jackson 1985:123-4.

[306]Dalai Lama XIV 1985:209.

[307]Pañca-krama (de La Vallée Poussin 1896: I 9); Vajrâvali (Toh. 3140; Derge, vol. 75, pp. 115.6-116.3); The Saṃvarodaya Tantra (Toh. 373, Derge Vol. 78, p. 582.3).

[308]*Khro-bo-rnams phyogs mtshams-su 'khod nas bgegs bskrad-par gyur.* J. 211.3-4. See also Wayman 1977: index *sub Krodha.*

*vighna*).[309] These may be harmful spirits or mental impediments which especially hinder religious activities. Therefore most rituals include in their preliminaries actions for purifying or averting them. Sde-srid Sangs-rgyas-rgya-mtsho explains that "In general the spirit obstructions, who hold bad actions and thoughts, and in particular the types who harm the consecration," should be expelled.[310]

Brag-phug Dge-bshes says:

> Actually the spirit obstructions are produced out of deceptive cognitions. Therefore the purpose [here] is to expel the misfortune of holding the *lha* and ones mind as dual.[311]

In his manual Khri-byang Rin-po-che indicates that the obstructions summoned here are those which hinder the consecration.[312]

Whether they are harmful spirits or mental impediments, the obstructions are personified here. The elaboration and care in performing the purifications certainly point to a sense of imminent potential danger from this quarter unless these personifications are successfully expelled. Four kinds of methods are employed to eliminate their threat in progressively stronger and stronger means of purifications.

The peaceful purifications (*zhi-ba'i sbyangs*) are bribes or ransoms offered to the obstructions as a substitute for their likely prey. Offerings are made to appease them and persuade them to refrain from harming the consecration. These offerings are conical *gtor-mas*[313] called *bgegs-gtor*, '*gtor-mas* for the obstructions'. Three such *gtor-mas* are blessed through

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[309]Cf. Nebesky-Wojkowitz 1956:285, Skorupski 1983a:6.

[310]*Bsam sbyor ngan 'chang-gi gdon bgegs spyi dang / khyad-par rab-tu gnas-par 'tshe-ba'i rigs/* p. 235.5-6.

[311]*Don-du gdon bgegs 'khrul rtog las byung-bas lha dang bdag sems gnyis-su 'dzin-pa'i byung 'dre skrad-pa'i don-no//* p. 239.2. The context of Brag-phug Dge-bshes' statement is the expulsion of the obstructions which follow the invited *ye-shes sems-dpa'*, and not the preliminary purifications we are discussing here. Still, his view of the nature of the obstructions is illuminating.

[312]*Rab-tu gnas-pa la bar-du gcod-pa'i bgegs-kyi tshogs-rnams bkug-par gyur.*

[313]For discussions of *gtor-ma*, see Kohn 1988:168-192; Beyer 1973: index *sub* "Torma", etc.

the usual four-fold procedure, in which they are generated as 'the uncontaminated great ocean of nectar of Knowledge'. These are moved in a circle around or in front of the receptacle and offered with the *nam-mkha' mdzod* mantra and *mudrâ*. Brag-phug Dge-bshes explains that "since both the [offered] substance and mantra are peaceful, these are the peaceful offerings."[314]

For the half-peaceful half-wrathful purifications (*zhi drag phyed-mas sbyangs*), special *gtor-ma*s called *ting-lo* and *chang-bu* are offered. A *ting-lo* is a small barley dough cup standing on a base. The cup is filled with butter and a wick is placed in its center as in a butter lamp (*mar-me*). Before being offered, its wick is lighted.[315] A *chang-bu* is a small cylindrical *gtor-ma* produced by squeezing a rolled piece of barley dough inside a closed fist. The small spaces between the fingers give the *chang-bu* three projections.[316] The *ting-lo* is explained by Zhu-chen Tshul-khrims-rin-chen (1674-1774)[317] and Brag-phug Dge-bshes[318] as a lamp for the obstructions which will light their way (*lam-sgron*) as they leave the scene of the consecration. The *chang-bu* is likewise considered as a provision for their trip (*lam-rgyags*). The *ting-lo* does not "represent food for the demons" as Tucci claims, nor do the *chang-bu*s "symbolize gifts for the god."[319] These are very specific offerings encouraging and enabling the obstructions to leave lest more drastic means be used, as in the wrathful purifications. Grags-pa-rgyal-mtshan,[320] Brag-phug Dge-bshes[321] and others explain that "the *ting-lo* and *chang-bu* are peaceful substances; the recitation of the mantra *Sumbha Ni...* is wrathful."[322] Therefore this

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[314]*De ni rdzas sngags gnyis-ka zhi-ba yin-pas zhi-ba'i sbyang-ba'o* (p. 218.6). See also Grags-pa-rgyal-mtshan, p. 243.1.

[315]For an illustration, see B. 325 where the *ting-lo* is but one part of a more complex *gtor-ma*. A description of *ting-lo* is provided also in Tucci 1980:177.

[316]Cf. Tucci 1980:177; Das 1902:408.

[317]Work 2, p. 258.6.

[318]P. 226.

[319]Tucci 1980:177.

[320]P. 243.1.5.

[321]P. 219.1.

[322]*Zhi drag phyed-mas sbyang-ba ni ting-lo dang chang-bu ni rdzas zhi-ba / sngags sum-*

purification is called half-peaceful half-wrathful.

The substances for the wrathful purification white mustard and *gu-gul* required a special empowerment which was performed during the preparatory rituals of the consecration.[323] They were transformed into formidable entities such as embodiments of the Wrathful Ones or human skulls.[324] Now the obstructions are expelled through the casting of white mustard and fumigating with *gu-gul* while threatening words are recited, wrathful mantras are uttered and the loudest music that occurs during the course of the consecration is played. Brag-phug Dge-bshes explains that, because the obstructions "are expelled by the ritual master taking the pride of the Wrathful Ones and a wrathful mantra, this is a wrathful purification."[325]

The final means for expelling the obstructions is through the power of truth. The capability of the utterance of the truth (*satya-vacana*) to accomplish miraculous results has been a widespread notion among both Buddhists and Hindus. A well-known example is the restoration of King Sibi's eyes by the power of truth. Having said, "Whatever sort or kind of beggar comes to me is dear to my heart. If this be true, let one of my eyes be restored. Immediately one of his eyes is restored."[326] The power of uttering the truth is also demonstrated in the story concerning the restoration of Sadaprarudita's body,[327] or in proving Sitâ's purity and so forth. Various accounts of the power of truth were collected by Burlingame (1917) and analyzed by Brown (1940) and Wayman (1968). De Silva has also discussed the declaration of truth as one of the bases for the *paritta* rituals.[328]

Here the blessing of the truth (*bden-pa'i byin-gyis rlabs*) of all the

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*bha ni zlos-pa ni drag-po-ste* / Grags-pa-rgyal-mtshan, p. 243.1.5.

[323]See "Empowering the *gu-gul* and white mustard," above.

[324]*Ibid.*

[325]*Slob-dpon khro-bo'i nga-rgyal dang drag-sngags-kyis bskrad-pa ni drag-po'i sbyang-ba'o* (p. 220.4).

[326]Sibi Jâtaka as cited in Burlingame 1917: 430.

[327]Aṣṭa-sâhasrikâ-prajñâ-pâramitâ in Mitra 1888:500; Conze 1973/5:286.

[328]1981:13-15; for additional references to the pronouncement of truth see Alper 1989:352.

Tibetan Buddhist objects of veneration, including the gurus, the Buddha, Dharma, Saṅgha, the five Tathâgatas, the *lha* of the mantra, Rdo-rje-'jigs-byed-lha-bcu-gsum and the Dharma protectors is invoked for expelling the obstructions.

The utterance of truth is not a major tantric means. The distinctive tantric method is *sâdhana* and its various applications. The use of the power of truth is no more common in the tantric literature than in earlier Buddhist literary sources. Tantric rituals, in general, make use of all potentially effective methods. As the tantric consecration ritual has not supplanted an earlier independent consecration by means of opening the eye, the purification is performed by a multitude of methods. The employment of the power of truth is especially common in expelling worldly powers such as the obstructions to rituals,[329] spirits who follow a bride going to her new home,[330] and so forth. However, it is found also in other ritual actions.[331] A modification of the blessing of truth is used also, for example, in the initiation for arriving at an accurate identification of the disciple's 'family' and *siddhis*,[332] and there are a number of other additional instances of the borrowing of the ancient rite of the pronouncement of truth into the tantric rituals.[333]

## 2. The purification of inauspiciousness (*mi shis-pa sbyangs-ba*).

In the previous section impediments specific to religious undertakings and in particular to the consecration ritual, were purified. Now various misfortunes which may occur to the receptacle are purified. Brag-phug Dge-bshes explains this as "purification of inauspiciousness of the receptacles to be consecrated."[334] Again, this kind of purification is

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[329]Cf. Beyer 1973:417-8; Sharpa 1987:12.

[330]Skorupski 1986:77; Buffetrille 1987:45.

[331]Cf. Beyer 1973:346-350, 357.

[332]Wayman 1974a:47-57; KL 242-247.

[333]Even though dated, La Vallée Poussin's mention of the utterance of truth as the first element in a series of features which "open the way to Tantrism" (ERE, vol. 12, p. 194) is misleading.

[334]*Rab-tu gnas-bya'i rten-rnams-kyi mi shis-pa sbyang-ba* (p. 221.6-222.1).

not special to the consecration ritual, but is found in a great variety of rituals including those with soteriological purposes such as initiation.[335] Being of Indian origin, they are found in several of the Tanjur consecration manuals as well.[336]

The purification of inauspiciousness is performed by means of the six following substances[337]:

1. *Yungs-dkar.* White mustard.
2. *Chu gtsang.* Pure water.
3. *Kham-por dkar-po bzhi.* Four barley dough cones filled with butter.[338]
4. *Rtswa dur-ba'i myu-gu dang bcas-pa'i ba-lci'i chang-bu bzhi.* Four *chang-bu* made of cow dung with shoots of *dûrvâ*[339] grass forming the central axis.
5. *Zan-gyi chang-bu bzhi.* Four *chang-bu* made of food (barley).[340]
6. *Seng-ras bzhi.* Four pieces of cloth. Since the consecration is an increasing ritual, the color of this cloth is yellow[341].

Having been cleansed and 'mantrified' with *Hûṃ*, each of these substances is moved in a circle around the receptacle or in front of it twice clockwise and twice counterclockwise while reciting a mantra for burning all evil. The white mustard is then cast into the *gu-gul* incense burner. The last four substances are placed on a tray and passed from hand to hand down the rows of monks and cast outside.[342] It seems that the function of

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[335]Cf. KL 259.

[336]Vajrâvali (Toh. 3140; Derge, pp. 115.6-116.1), among others.

[337]Cf. R. 452.4-5.

[338]*Kham-por* is different from *ga-pur*, or *ga-bur* (camphor).

[339]For the *dûrvâ* grass see Gonda 1985:108-121.

[340]In colloquial usage the fourth item is called *chang-bu rtsa-dur bzhi*, while the fifth item is called *chang-bu ma-dur bzhi* ('four *chang-bu* without *dûrvâ* grass'). Both may be referred to in an abbreviated way as *rtsa-dur ma-dur*. This use of a verbal negation in the absence of a verb is highly ungrammatical, but nevertheless occurs.

[341]See the section on fire offerings below.

[342]Some ritual manuals such as Padma-'phrin-las (p. 46.1, 46.4, etc.) instruct the

these purifying substances is to absorb any kind of inauspiciousness from the receptacle. In addition this occasion is used for purifying the performers; everyone touches the tray containing four of the purifying substances before it is cast out. Perhaps items 3-5 are food offerings. The last substance, the cloth, may function as a fan (*rlung-g.yab*).[343]

### 3. Further purifications.

Six substances are used for a further series of purification. These include pure water (*chu gtsang*), the four stainless offerings (*dri-med mchod-pa bzhi*) and incensed butter (*spos-mar*). The four stainless offerings are as follows:

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|---|---|---|
| 1. | དྲི་བཟང་ | scented water (usually with saffron) |
| 2. | མེ་ཏོག | flowers |
| 3. | མཆོད་ཡོན་ | water for welcoming |
| 4. | མར་མེ | butter lamp |

The purification through touching (*nye-reg, upaspṛśya*)[344] seems to be an ablution. The cleansing waters are removed together with the substances of the previous series of purifications. The stainless offerings are made in a way similar to the offering of the *upacâra*s (see below). According to Ratnarakṣita,[345] Brag-phug Dge-bshes,[346] 'Dul-'dzin Grags-pa-rgyal-mtshan[347] and others, the scented water is offered to the heart of

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practitioner to leave the tray at a crossroad (*lam-gyi bzhi mdo*). The reason for this is that from a crossroad it would be more difficult for the inauspiciousness to choose the correct way back.

[343]According to Padma-'phrin-las 48.4. Ötrul (Panchen) 1987:59 says this is to wipe the *lha*'s bodies. Toh. 1392, p. 49.5, says it is a fanning cloth (*bsil yab ras*).

[344]Mvy. 4355.

[345]Commentary on the Saṃvarodaya Tantra, Toh. 1420, Derge, p. 147.3-4; PC 830.

[346]P. 225.

[347]DZ. 353.5.

the receptacle, as indicated in the manual (R. 379.6-380.1), the flower is placed on its head, the welcoming water in front, and the butter lamp is moved in a circle around it.[348] The incensed butter is used for fumigation while reciting the mantra of Amṛtakuṇḍali. It seems that these offerings are parallel to the *upacâra*s. The stainless offerings are parallel to the first three among the five *upacâra*s and include in addition the water for welcoming; the incensed butter is parallel to the fourth among the *upacâra*s. The *kham-por* and *chang-bu*s in the previous series of purification substances are perhaps parallel to the fifth *upacâra*s. Their offering mantras[349] are also identical to those of the *upacâra*s.

Even though these purifications are common to various rituals and are found in numerous consecration manuals beginning with those found in the Tanjur, so far I have not found an explanation for them, in books nor in the explanations of officiating monks. The emphasis is on the hows and not the whys. Since these rituals are based on well-known scriptural authorities such as Indian works found in the Tanjur, the performers do not question their efficacy. Further they have very little interest in knowing the mechanism of this efficacy. Their main concern is to know how to perform these ritual actions accurately, since only a correct performance will achieve the desired result. This will occur regardless of the performer's understanding of the way the purification works.

A considerable number of consecration manuals contain also purification of sins (*sdig-pa sbyang-ba*). Since such a purification is typically soteriological, others, including Khri-byang Rin-po-che, omit them in the case of consecration. The manuals that do include them, such as those by Grags-pa-rgyal-mtshan (243.3) and Brag-phug Dge-bshes (220.5), explain that this purification applies to the patron or to both patron and ritual master. This purification is performed as follows. Three bowls are placed in front of the practitioner. In the central one there is sesame, in the right, burning fire, and in the left water. The practitioner visualizes all the sins accumulated during his beginningless lifetimes as a black seed syllable *Kaṃ* at his heart. He then extracts these sins as a scorpion (*sdig-pa rwa-can*) through his nostrils, and visualizes that they

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[348]Cf. also KL 259 and Wayman 1973:76.

[349]Cf. Brag-phug Dge-bshes 225.

dissolve into the sesame in front. Having recited a mantra for burning all sins into ashes (*sarva-pâpaṃ dahana bhasmiṃ kuru Svâhâ*), he visualizes his sins as burnt to ashes by the fire of Knowledge on his right and then cast into the great ocean of *dharma* nature on the left.[350] As the performance reaches the end of the purification, it is already mid-day. The monks retire for their meal which is the last solid meal they can have in the day.

## Offering bath (*khrus-gsol*).

Ritual bathing is an element common to almost every religion. Here we are not concerned with baths taken by persons for purifying themselves, but rather about offering baths to religious objects or *lha*. The offering of the bath has consecratory functions even when performed alone. The historical relationship between the consecration and the consecratory bathing, as well as the Indo-Tibetan bathing ritual itself requires further exploration.[351]

The bathing of images (*snâna*) is a well-known Indian ritual of offering attested in Buddhist and Hindu literature, inscriptions and testimonies of travellers,[352] which is still very popular nowadays. The bathing of the images of Avalokiteśvara/Matsyendranath in Kathmandu valley is one of the most popular festivals still celebrated there on an annual basis.[353] The birthday of His Holiness the Fourteenth Dalai Lama is celebrated in Bodhanath nowadays through, among other things, an offering of a bath to His invited presence represented by His photograph placed on a throne. Similarly, the *stûpa* at the center of McLeod Ganj is offered an annual bath on the day of the Buddha's birth, Enlightenment and *parinirvâṇa* (Sa-ga Zla-ba) by the monks of the Lower Tantra College.

Similar rituals of bathing are employed in order to purify a locality

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[350]See Grags-pa-rgyal-mtshan 243.3.1-2; Brag-phug Dge-bshes 220.5-221.6, etc. There are many variations in the details of performing this purification.

[351]For a study of bathing, see Lessing 1959.

[352]Cf. I Ching 1896: *passim*; Śântideva, Bodhi-caryâvatâra, chapter 2; Schopen, 1990:187.

[353]Locke 1980.

for the sake of eliminating misfortunes and calamities there. These types of bathings are performed as follows: A bath is offered to the reflection in a mirror of the receptacles of the Body, Speech and Mind of the Buddha; that is to say to an image, book and *stûpa*. The washing water blessed by these three receptacles is conserved and then sprinkled on that area, especially along its boundaries. Likewise, the offering of baths to receptacles, such as the just mentioned one in Dharamsala, is also regarded as effecting purification and blessing for the area in general, not just for the receptacle.

By virtue of having come into contact with receptacles, the water and substances used for their bathing turn into *prasâda* -- blessed 'leftovers' of the *lha*.[354] At the bathing of Avalokiteśvara/Matsyendranath, the bathing water is tossed out over the crowd in attendance and poured into bottles to be taken home. For most Newari Buddhists this is the main reason for attending this ritual. Also in the consecration in Dga'-ldan-chos-'phel-gling, the water and substances used in the bath were preserved and used in pills (*ril-bu*) offered to the people for mundane and spiritual ends.[355]

While the bathing of a receptacle or a lama is an offering ritual, presented from someone lower to someone or something higher, the initiation is a bestowal ritual, granted from someone higher to someone lower.[356] Still, the demarcation between the initiation, especially the water initiation, and the bathing is not always clear. These two rituals share various elements, including occasionally the mantra, "*Oṃ Sarva-tathâgata abhiṣekata-samaya-śrîye Hûṃ*."[357] The bathing ritual performed during the consecration includes elements of all the bathing functions just mentioned--offerings, purification and initiation.[358]

The bathing is performed before the *ye-shes sems-dpa'* is invited into

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[354]See the section on the *tshogs* feast, below.

[355]See also Kane II 731.

[356]The discrepancies between the initiation conferred on the consecration *lha* arise partly because it is conferred on an equal entity. The ritual master, who is no different from the *lha* of the mandala, confers initiation on a similar *lha*.

[357]Cf. PC 859; R. 408.3, where only the beginning and end of the mantra is given; etc.

[358]Another function of the bathing is royal consecration or enthronement (cf. Heesterman 1957; Bṛhat Saṃhitâ chapter 48; Witzel 1987; etc).

the receptacle. Therefore, technically, the bathing is not an offering to a *lha*. Indeed, the few explanations I was able to find for the bathing agree here that the purpose of the bathing is the purification of the receptacle. Also, the bathing is performed immediately following the purification (*sbyangs-ba*). Brag-phug Dge-bshes, in his commentary on the Hevajra Tantra, refers to the purification and bathing collectively:

> Purify the obstructions of the receptacles to be consecrated such as images, etc. with[359] the peaceful and wrathful [methods], its inauspiciousness with substances, [and] its impurities with bathing.[360]

Sde-srid Sangs-rgyas-rgya-mtsho states that,

> since [the receptacle] is made of impure substances which are admixed with sins and polluted by the breath of the artist and so forth, the so-called ordinary bathing [is performed].[361]

Gter-bdag-gling-pa explains the bathing according to the usual fourfold frame,

> The basis of the purification (*sbyang-gzhi*) is the polluted impurity caused by the contamination of the artist, etc. The purifying agent (*sbyong-byed*) is the bathing water which is empowered as the nectar of Knowledge. The purifier[s] (*sbyong-pa-po*) are the ritual master together with his attendants. The result of the purification (*sbyangs-'bras*) is that the receptacle becomes suitable for being empowered as the essence of the *ye-shes sems-dpa'*.[362]

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[359]I take *-gi* for *-gis*.

[360]*Rab-tu gnas-bya'i rten sku-gzugs sogs la zhi drag-gi bgegs dang / rdzas-kyis mi shis-pa / khrus-kyis dri-ma-rnams sbyang-bar bya-zhing /* (p. 345.3-4, see bibliography of Tibetan works). Cf. also Grags-pa-rgyal-mtshan p. 243.3.3.

[361]*Phal-khrus zhes-ba'ang rgyu sdig 'dres dang mi gtsang-ba las byas-shing bzo-bo sogs kha-rlangs 'bags btsogs la phyir* (p. 240.3).

[362]*Sbyang-gzhi bzo-bo la-sogs-pa'i mi gtsang-bas sbags-pa'i dri-ma sbyong-byed ye-shes-kyi bdud-rtsir sgrub-pa'i khrus-chus sbyong-ba-po rdo-rje slob-dpon rjes-su spyod-*

Even though the purpose of the bathing is explained in these works as purificatory, the ritual's pronouncements, mantras, *mudrâs*, substances and so forth are directly borrowed from a bathing ritual offered to images, books, *stûpas*, temples, lamas, and Buddhas. Thus, the bathing is offered with verses such as the following.

> Even though the Victorious Ones are pure, free [from even] the concept of blemish, in a manner of respect I offer a bath to the Sugata with ___ [Here follows the name of each of the eight bathing substance in the given order].[363]

It is clear that the bathing is offered here to the Buddha.

The bath offered according to Khri-byang Rin-po-che's manual consists of two parts called the ordinary bath (*phal-khrus*) and the supreme bath (*mchog-khrus*). The ordinary bath offered with the eight vases is an element common to both Buddhist and Hindu rituals. A bath is offered daily to Hindu images in temples and private homes all over India.[364] Similarly, bathing is a major element in most Hindu consecrations. The Vaikhânasa Smârta-sûtra, a relatively early work, instructs that the performer of a consecration of a Viṣṇu image

> brings eight jars, fills them successively with pañcagavya,[365] ghee, curds, milk, water mixed with whole rice, water with fruits, water with kuśa grass, water with jewels (pearls, &c.); worships the god, bathes the image with the (contents of) the (eight) jars successively with the following mantras.[366] (Here follow the eight mantras.)

Similarly in the Agni Purâṇa instructions for the consecration of a

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*pa dang bcas-pa/ sbyangs-'bras rten ye-shes-pa'i ngo-bor sgrub rung-du 'gyur-ba'o/* work 1, p. 13; see also *idem.* work 2, p. 10-11.

[363]R. 383.1-2.

[364]Gourdiaan 1970: esp. 181-186.

[365]The five products of the cow (see the section on empowering the bathing vases and cleansing substances).

[366]Kane 1974: II 902.

Vâsudeva image include:

> The pitchers also should be placed in the eight directions commencing with the east...[367] Lord Hari should be bathed with water from eight auspicious pitchers by women and brahmins.[368]

This is parallel to the Tibetan ordinary bath offered with eight vases situated in the eight directions of the bathing mandala (*khrus-dkyil*) and containing respectively the three sweets, yogurt, the three Myrobalans, grain, scent, roasted grain, herbs and precious substances.[369]

While the eight bathing substances were standardized in Tibetan consecrations from the time of the earliest manuals, such as that of Grags-pa-rgyal-mtshan, the nine cleansing substances vary. Even as late as the seventeenth century, the First Panchen Lama wrote, "The substances for anointing and so forth are not certain. It is [clear] only that anointing should precede the bathing."[370]

The pattern of the ordinary bathing follows a ritualized form of the older and more luxuriant Indian bathing customs, in which various perfumed oils, pastes and powders [here called cleansing substances (*'dag-rdzas*)] are applied to the body and then rinsed off with various mixtures of scented water.

Tibetan ritual bathing is hardly ever performed on the receptacle itself. Instead, the cleansing substances and waters are applied to a bathing mirror (*khrus-long*) in which a reflection of the receptacle arises.[371]

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[367]Compare this to the layout of the bathing mandala in the section on the mandalas, above.

[368]Agni Purâṇa, tr. by Gangadharan 1984: I 60.9,14. See also Smith 1984:57; Welbon 1984:76; etc.

[369]See the sections on the bathing mandala and empowering the bathing vases above.

[370]*Byug-pa sogs-kyi rdzas-rnams kyang khrus-kyi sngon-du 'byung-pa tsam ma gtogs nges-pa mi 'dug-pas*/ (PC 833.5-6).

[371]In actual practice, no attempt to actually attain the reflection in the mirror is made. While in India, actual bathing of images is very common, in certain cases, such as consecrations of books, their reflection in a mirror is bathed instead. Cf. Agni Purâṇa, chapter 63.14.

While reciting the seed syllables of the five Tathâgatas, the various cleansing substances are applied in turn on five places on the mirror, the center and the four cardinal directions, in accordance with the spatial arrangement of these Tathâgatas. These five places correspond also to the *cakras* of the head, throat, heart, navel and secret place.[372] Thus, this ritual action is related also to *nyâsa*.[373] Then the cleansing substances are rinsed off the mirror with each of the eight bathing vases in sequence. Each of these actions is accompanied by the recitation of a mantra and a verse of offering.

The third element of the bathing mentioned above, that of initiation, is associated here with in the supreme bathing (*mchog-khrus*). In fact, the supreme bathing is no different from the water initiation.[374]

The bathing vase during the supreme bathing is the vase of action (*las-bum*) into which some water from the Victorious Vase (*rnam-bum*) was poured. Thus, this bathing is conferred with water which is no different from Rdo-rje-'jigs-byed himself. Similar to the water initiation, the supreme bathing is offered while visualizing the mandala of the three seats (*gdan gsum tshang-ba'i dkyil-'khor*)[375] in the sky. As Mkhas-grub Rje explains,

> One should be convinced that among the initiatory deities invited from the 'corners' (*zur*), Locanâ and the others hold the flask and actually confer initiation; however, the lifting of the flask is done by the 'preceptor' (*upâdhyâya*) and the Hierophant (*âcârya*).[376]

The cleansing substances of the supreme bathing are:

| | | |
|---|---|---|
| 1. | དྲི་བཟང་འདག་ཆལ་ | scented bathing powder |
| 2. | དྲི་ཞིམ་པོའི་འབྲུ་མར་ | scented oil |

[372]Cf. Snellgrove 1959: pt. 1, p. 38, n. 2. The seed syllables, however, differ there.

[373]See the section on the blessing of the sense fields and body, speech and mind below.

[374]Cf. R. 411.4-6; J. 210.3-211.4.

[375]See the section on initiation.

[376]1968: 310-313. See also R. 386.4-5, 411.5.

| | | |
|---|---|---|
| 3. | དྲི་བཟང་ལྔའི་ཕྱི་མ་སྐམ་པོ་ | dry powder of the five scents |
| 4. | དྲི་བཟང་ལྡིག་ | scented paste |

The occurrence of the supreme bathing in the consecration is not common to all Tibetan consecration manuals. Some of the works which do include the supreme bathing contain some remnants of polemics on its incorporation into the rite. Their justification, which is based, as usual, on textual authority, sheds no light on the meaning of the supreme bathing.

The First Panchen Lama says.

> Both ordinary and supreme bathing are truly necessary.
> The Consecration Tantra[377] has,
>
> > 'In bronze vessels arrange smooth pure sesame oil and nice *uḍumbara*[378] shoots and offer them. Anoint them [the receptacles] with the five scents; anoint them with the five seed syllables.[379] Together with the assemblage of disciples bathe with the purity of mantra.'
>
> This is the ordinary bathing. Also
> [Here the First Panchen Lama continues his quote from the Consecration Tantra]
>
> > 'With mind captivated with the so-called auspiciousness recite the verses; actually initiate according to the ritual method, as the action of the Vidyâ Locana.'[380]

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[377]Toh. 486, Derge, p. 295.4-5.

[378]MW 175a, Ficus glomerata.

[379]This refers to the application of the cleansing substances on the five places corresponding the the five Tathâgatas. The First Panchen Lama has *sa-bon lnga ni gtor-bar bya* for the *sa-bon-gyis ni de-dag byug* of the Consecration Tantra in the Derge and Peking Kanjurs. Yet, The First Panchen Lama shares his reading of the Kanjur with that found in the Tog Palace Kanjur (vol. 98, p. 747.4). A considerable number of central Tibetan writers quote a version of the Kanjur closer in its readings to the Tog Palace Kanjur than to the Derge or Peking Kanjurs (which are most commonly used by western scholars).

[380]While the Tog Palace, vol. 98, p. 747, has *rig-ma Spyan-ma*, 'the Vidyâ Locanâ, the First Panchen Lama's work has *ri-ma can las*. This phrase is omitted in the Derge and Peking Kanjurs.

Thus the supreme bathing is shown separately. Also, the Saṃvarodaya Tantra[381] has:

> 'Anoint with scented butter, bathe with the cleansing substances as well. Once again bathe the images also with[382] the various vase[s].'

Thus, the first half of the verse clearly teaches the ordinary bath and the later half, the supreme bath, separately.[383]

Thus, the First Panchen Lama explains the mention of the anointment and bathing in the Consecration Tantra as referring to the cleansing substances and bathing vases of the ordinary vases, while the remarks on verses of auspiciousness and the *vidyâ* he takes as referring to the supreme bath. The last two components constitute an important part in the water initiation, in which the *lha* of the five senses are visualized as reciting verses of auspiciousness while the assembly actually recites them.[384] Then, while visualizing that the consorts, beginning with Locanâ, confer initiation from white vases filled with the five nectars, the ritual master pours water from the Victorious Vase.[385]

It seems that the Saṃvarodaya Tantra does not refer to two different bathings but to the two steps in administrating any bath -- the anointing with cleansing substances and the rinsing with scented water from the

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[381]Toh. 373, Derge Vol. 78, p. 582.4.

[382]The Derge version has *yis* for *yi*. Again, The First Panchen Lama readings agree with those of the Tog Palace, vol. 93, p. 402.1.

[383]*Khrus-la'ang phal-khrus dang/ mchog-khrus gnyis nges-par dgos-te/ Rab-gnas-kyi Rgyud las/ 'jam-pa'i til-mar dag dang ni/ u-dum-va-ra lcug-ma bzang/ 'khar-ba'i snod-kyi nag-dag-tu/ bkod la rab-tu dbul-ba bya/ dri lnga-yis ni de nas phyugs/ sa-bon lngas ni gtor-bar bya/ slob-ma'i tshogs dang bcas-pa yis/ sngags-kyi gtsang-sbras bkru-bar bya/ zhes-pas phal-pa'i khrus dang/ yang/ bkra-shis zhes-bya'i yid-'ong-ba'i/ blo dang ldan-pas tshigs-bcad brjod/ rig-ma can las ji-bzhin-du/ cho-ga bzhin-du dngos dbang-bskur/ ces mchog-gi khrus so-sor bstan-pa ltar/ Sdom-'byung las kyang/ dri-zhim ldan-pa'i mar-gyis byugs/ 'dag-chal-gyis ni khrus kyang bya/ slar-yang bum-pa so-so-yi/ sku-gzugs-rnams ni khrus kyang bya/ zhes tshigs-bcas-phyed dang-pos phal-khrus dang phyed-phyi-mas mchog-khrus so-sor gsal-ba bstan-no/* PC pp. 832.6-833.4.

[384]Cf. R. 386.6-387.3; R. 411.6.

[385]Cf. R. 386.4-5, 411.5.

vases. Yet, the point is not whether the First Panchen Lama and other authors of consecration manuals have sufficient scriptural justification for including the water initiation in the bathing. The fact is that a considerable number of consecration manuals recognize an affiliation between these two rituals, and therefore include the water initiation in the bathing in addition to its occurrence during the initiation ritual proper.[386]

Unlike the ordinary bating, the supreme bathing is conferred not by humans but by the Tathâgatas' consorts. The materials of this bath are not the scented waters of the bathing vases, but the water of the Victorious Vase which is equated with the chief *lha* of the mandala. However, it seems that the supreme bathing does not have an initiatory function but rather two other purposes. On the one side, like the ordinary bathing, it is an act of worship here performed with the most valuable Buddhist means -- a bath offered by the Tathâgata's consorts with water which is Rdo-rje-'jigs-byed. On the other hand, bathing the receptacle with water which is a *lha* seems to be a method of consecration in itself. The Tibetan consecration works I consulted do not provide any interpretation for the supreme bathing. It should be noted in comparison that some Hindu consecration rituals especially those of the of the Vaikhânasa sect in Tamil Nadu which have been more extensively studied, are based on precisely the same principle as the supreme bathing.

The climactic acts in the Vaikhânasa consecration observed by Welbon begin with the invitation of Viṣṇu into the ritual vase (*kumbha*).

> Viṣṇu graciously accepts the *âcârya*'s invitation and descends into the water in the kumbha, where, it seems, he is considered to be fully present. He does not enter into the image; but the image itself is from this time referred to as *deva*... The *pratiṣṭhâ* will be effected when the two are joined, at the *mahâsâṃprokṣaṇa* [great sprinkling] when the water is sprinkled on the image.[387]

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[386]Note, however, that the water initiation included in the initiation section proper follows Anuttara Yoga Tantra, while the water initiation done as part of the bathing seems to follow the tradition of the Lower Tantras.

[387]Welbon 1984:80; see also the prescriptions for such a consecration according to Kâśyapa's Book of Wisdom Goudriaan 1965:170-198.

Thus, this consecration is accomplished here by bathing the image with the water of the vase into which Viṣṇu has descended. This is in complete agreement with the process of the Tibetan supreme bath.

We might also here survey some of the additional ritual actions included in the Tibetan bathing ritual. Like the actual consecration ritual as a whole, the bathing also commences with its announcement, which again is combined with the recollection of the Buddha (*buddhânusmṛti*). It seems that the purpose of this ritual action is similar in both cases.[388] In addition, verses for offering bath found in Nag-po-pa's consecration work in the Tanjur[389] are added. There is some controversy about the justification for including Nag-po-pa's verses in the announcement. So far I have found only one side of this debate. The First Panchen Lama[390] mentions objections by some scholars (*mkhas-pa kha-cig*) to the announcement of the bathing, which appears in his manual. Sde-srid Sangs-rgyas-rgya-mtsho[391] also present arguments for the inclusion of Nag-po-pa's verses in the consecration tradition of Bu-ston's School (Bu-lugs).[392] However, the nature of the argument is not clear. Perhaps, if and when early and controversial consecration works, such as those by Stag-tshang Lo-tsâ-ba and Karma-pa III Rang-'byung-rdo-rje, become available, this and other points of disagreement in the consecration will become clearer. Perhaps, too, the objection to Nag-po-pa's verses results from their absence in the early and influential consecration work by Grags-pa-rgyal-mtshan; or else from the fact that in Nag-po-pa's work these verses are not used as an announcement.

Even though most western scholars find little that interests them in such discussions on the legitimacy of ritual passages, it is just these sorts of questions, rather than the meaning of a given passage, that occupy the attention of Tibetan authors of ritual works. Their main concern is the

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[388]Cf. the section on the announcement of the consecration above.

[389]Toh. 1822, pp. 527.6-528.3.

[390]P. 832.

[391]P. 240.

[392]Cf. Bu-ston, work 2, p. 491.6-492.3.

correctness of the ritual which largely depends on its adherence to recognized scriptural authorities.

Before the actual offering of the supreme bath the bathing house is visualized. Indian bathing rituals are conferred in a special pavilion (*maṇḍapa*) made for this purpose. This is usually a raised platform with decorated roofing supported by four pillars, but opened on all sides. In the Bodhicaryâvatâra, Śântideva invites the Tathâgatas and their Sons to come and bathe in such a pavilion with the following beautiful verse:

> To this pleasantly scented bathing pavilion with brilliant glittering crystal pavements and attractive pillars radiating with precious substances, spread with a canopy luminous with pearls...[393]

Tibetan bathing rituals replace the actual bathing pavilion with a visualized one (as is the case with various other substitutions, some of which will be encountered below). In addition, they represent their visualizations by spreading a good silk cloth with fringes above the bathing basin and mirror as if it were a canopy supported by four pillars. This illustrates well the Tibetan use of simple devices which form the basis (*rten*) for elaborate visualizations. By means of these visualizations, in turn, the most magnificent offerings are made possible.

The offering of the bathing water is performed while reciting the following verse.

> As the Buddha, as soon as he was born, was bathed by all the *lha*, likewise, with pure divine water I shall offer a bath.[394]

This verse accompanies the bathing, even in its simplest

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[393]*khrus-kyi khang-pa shin-tu dri zhim-pa/ shel-gyi sa-gzhi gsal-zhing 'tsher-ba bstar/ rin-chen 'bar-ba'i ka-ba yid-'ong ldan/ mu-tig 'od-chags bla-re bres-pa der/* Ch. 2.10.

[394]R. 388.2-3. For the Sanskrit of this verse from the Sâdhana-mâlâ see Lessing 1959:165. According to Sde-srid Sangs-rgyas-rgya-mtsho, p. 240, this verse is drawn from the Mañjuśrî-mûla-kalpa.

performances.[395] In general, very little myth surrounds Buddhist Tantric *lha*. Further, tantric rituals rarely seem to involve a reenactment of mythical events. The offering of a bath to the Buddhas, which as mentioned was very popular before the Tantras became prevalent does, however, reenact the mythos of the bath conferred on the Buddha as soon as he was born by deities such as Śakra and Brahmâ. The Lalita-vistara relates this story as follows:

> As soon as he was born, the Bodhisattva descended to earth, and a great lotus arose from the depth[s] of the earth to receive him. The nâga kings Nanda and Upananda, showing the upper half [halves] of their bodies in the expanse of the sky, caused two streams of cool and warm water to flow forth to bathe the Bodhisattva; then Śakra, Brahmâ, the Guardians of the World, and hundreds of thousands of devaputras sprinkled the Bodhisattva with perfumed waters and flower essences.[396]

In addition to the common verses for the bathing and drying, the supreme bathing also includes verses from a work on the ritual of making *stûpa*s by Bodhisattva found in the Tibetan Tanjur.[397] This bathing verse is as follows:

> Even though [the Tathâgata is endowed with] a supreme, pure Body, that one can never look upon enough, marvelous, faultless, as the bright sun in the middle of the sky, [and even though] there is no stain in the *Dharma-kâya*, still, as a rite of respect and honor, through this pure water, herbs, incense, milk and bathing powder, may I, after having removed the suffering and disease from the body and mind of sentient beings, obtain a supreme, excellent body faultless and pleasing to sentient beings.[398]

This repeats and expands on the basic assumptions of the bathing ritual

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[395]Cf., for example, the bath offered to the invited consecration *lha*, R. 408.3.

[396]Translated by Bays 1983:131; for the verse version see *ibid.* p. 141.

[397]Toh. 3069. Tibetans often refer to Śântirakṣita (Zhi-ba-'tsho) as 'Bodhisattva', but it remains to be established that he is the 'Bodhisattva' who authored the work in question.

[398]R. 389.1-4.

which we have already seen in a verse recited during the ordinary bathing (see above). First, the object of bathing is totally pure and does not require any washing. Second, the bathing is a means of showing respect that accords with worldly conventions. Third, the ultimate purpose in offering a bath is the attainment of Buddhahood. Finally, the bathing of the receptacle is meant to stand for the cleansing of the impurities of all sentient beings, as well as of the offerers' themselves. Additional aspects of the theory and practice of offering will be exhibited in the subsequent ritual actions of the consecration.

Another series of bathing verses attributes to the bathing water the ability to purify the opposites of the six perfections (*pâramitâ*), thus providing a ritual method for their attainment by the offerer.[399]

## Offering fragrance, garments and ornaments (*rgyan, dri-bzang, gos*).

The partly standardized Hindu articles of worship (*upacâra*) include, after bathing (*snâna*), clothes (*vastra*), ornaments (*bhûṣaṇa* or *âbharaṇa*) and fragrance (*anulepana* or *gandha*).[400] These offerings, again, are parallel with the more elaborate customs of offerings which accompany bathing done to an honored guest, kings and so forth. Śântideva, in his Bodhicaryâvatâra, also follows the same basic sequence. His verses of bathing and drying are followed by lines on offering garments, ornaments

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[399]According to Sde-srid Sangs-rgyas-rgya-mtsho, p. 240, these verses are to be found in Jetâri's work on Mi-'khrugs-pa; however, Toh. 2657, the only work on Mi-'khrugs-pa I was able to locate, does not contain these verses. It is possible that these verses are found in one of the Tibetan works written according the the tradition of Jetâri (*Je-tâ-ri lugs*).

[400]The *upacâras* are often stated to be sixteen; there are, however, variations among the different listings in their number as well as their substances; few do not include ornaments. For the *upacâras* as they are found in ritual manuals, see Kane 1974: II 726-735; Goudriaan 1965:211-216; for an account of their actual offering in the Jagannâtha temple in Orissa, see Marglin 1985:188.

and fragrance.[401] The bathing here, as in numerous other Tibetan rituals, is followed by similar offerings.

The fragrance is offered at this point in the consecration ritual (as the scented bathing powder, above, R. 387.6-388.2) with the verse Śântideva composed for such offerings.[402] The offering of garments has dual meaning. On the one hand, it belongs to a series of offerings made after a grand bathing, similar to the other offerings here, but it is also part of the offering of requisites made to monks, among which robes are an important component.[403] The garment offered here are two pieces of cloth, one red and one yellow, the colors of monk robes, which are offered to the representation of the receptacle at the center of the bathing mandala.[404] The verses accompanying the offering of ornaments on the main day of the consecration are again taken form Bodhisattva's work on the *stûpa*.[405]

## The invitation of the *lha* (*lha-rnams spyan-drangs*).

After a long purification and the ordinary and supreme bathing, by mid-afternoon the performance reaches the preparatory actions for the invitation of the *lha*. Holding the *vajra* and bell, as well as an offering of incense stick for the *lha*, the assembly recites and visualizes the invitation. This is the second limb of the four-fold general generation process as outlined by, among others, Kun-dga'-snying-po and cited above.[406] The first limb is the generation of the receptacle as the *dam-tshig sems-dpa'*.

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[401]2.12-14.

[402]Bodhicaryâvatâra 2.14.

[403]For the offering of *kaṭhina*, see Upasak 1975:60-63; Bechert 1968. For inscriptions making references to such offerings made to monks in India, see Schopen 1990: *passim*. For literary evidence, see the Maitreya-Vyâkarana (Schopen 1978:149).

[404]Brag-phug Dge-bshes says one should offer to the receptacle to be consecrated the three kinds of Dharma robes or the appropriate clothing as befits the nature of the receptacle (p. 236.3-4).

[405]Toh. 3069, Derge p. 319.6-320.1.

[406]See the section on generation in the discussion of the preliminary rituals, above.

The present limb consists of the invitation of the *ye-shes sems-dpa'*.[407] In the main part of the consecration the invited *lha* will be dissolved into the *dam-tshig sems-dpa'* in a four-fold process which includes summoning (*dgud-pa*), entering (*gzhug-pa*), binding (*bcing-ba*) and dissolving (*bstim-pa*). During the preparation (*sta-gon*), however, only the first among these four steps is performed, that of summoning. The invited *lha* remain in the sky in front of the performers while they proclaim the consecration planned for the following day, beseech their blessings, make offerings, and, finally, request the *lha* to leave and return for the actual consecration.

The invitation of the *lha* is extended to both the *ye-shes sems-dpa'* of the receptacle to be consecrated (*rab-tu gnas-bya'i rten-gyi ye-shes-pa*) and to the Buddhas and Bodhisattvas together with their entourage (*sangs-rgyas dang byang-chub-sems-dpa'i 'khor dang bcas-pa*). Sde-srid Sangs-rgyas-rgya-mtsho explains this as follows,

> As for summoning, there are two [kinds], alike and not alike. As for the first, from [the highest heaven of the form realm] *'og-min* (*akaniṣṭha*) invite with a *mudrâ* the *ye-shes sems-dpa'* which is similar to oneself surrounded by Buddhas and Bodhisattvas.[408]

This explanation refers to the generation of oneself as a *lha* (*bdag-bskyed*). The phrase 'similar to oneself' pertains to oneself generated as the *dam-tshig sems-dpa'*. The invited *ye-shes sems-dpa'* is similar to the visualized *dam-tshig sems-dpa'*.

The Sde-srid continues,

> Secondly, as for those who are not alike, from their own natural abodes [invite] immeasurable Buddhas and Bodhisattvas of the ten directions.[409]

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[407]As was mentioned above, in ritual practice the second and third limbs listed by Kun-dga'-snying-po are switched. This third limb, however, is not performed during the preparation (*sta-gon*).

[408]*Dgug-pa ni rigs-'dra dang mi-mthun gnyis-kyi dang po 'og-min nas rang-'dra'i ye-shes-par sangs-rgyas byang-sems-kyis bskor-ba bsdu rgya dang-bcas spyan-'dren-par.* p. 242.1.

[409]*Gnyis-pa rigs mi mthun pa rang-bzhin gnas nas phyogs bcu'i sangs-rgyas byang-sems*

This twofold invitation is not limited to consecrations alone, but occur in various other tantric rituals as well. Wayman quotes the Tantrârthâvatâra-vyâkhyâna by Padmavajra (Toh. 2502) on this point.

> Attracting [*dgug-pa*] is the invitation by offerings. There are two kinds: Invitation from the Dharmadhâtu Palace of Akaniṣṭha, and attraction from the worldly realms of the ten quarters.[410]

While the *ye-shes sems-dpa'* invited from *akaniṣṭha* is a tantric concept, the Buddhas and Bodhisattvas who reside in Buddha-fields in the ten directions is a general Mahâyâna notion. The dual invitation here encompasses both traditions.

*Akaniṣṭha*, the realm from which the *ye-shes sems-dpa'* is invited is often said to be the highest heaven in the realm of form.[411] This would indicate that the invited entity is a Form Body (*gzugs-sku*). Others, such as Padmavajra quoted above, however, gloss *akaniṣṭha* as the palace of *dharma-dhâtu*,[412] implying that the invited entity is the Dharma Body (*chos-sku*).

## Offerings.

An invitation of a *lha* is always accompanied by offering. Here the offerings are the three waters, five *upacâra*s and music. The three waters consist of the first three among the four waters mentioned above, but in a different sequence. The Tibetan word *nyer-spyod*, the equivalent of the Sanskrit *upacâra* usually refers to only five articles of offering, while the

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*sogs dpag-tu med-pa.* p. 242.6.

[410]*Dgug-pa ni mchod-cing spyan-drangs pa-ste/ de la yang gnyis-te 'og-min-gyi gnas chos-kyi dbyings-kyi pho-brang nas spyan-drang-ba dang/ phyogs-bcu'i 'jig-rten-gyi khams nas dgug-pa'o//* Mkhas-grub Rje 1968:236, n. 33.

[411]Cf. Abhidharma-kośa III. 2-3 & .72a-b.

[412]Unlike Wayman, I would translate that phrase as "invitation from the abode of *akaniṣṭha*, the Palace of Dharmadhâtu."

number of the Hindu *upacâras* varies, but is most commonly sixteen.[413] Still, when a list of five *upacâras* occurs in Hindu ritual, it is usually identical to the Tibetan list. There is also a debate in the literature whether these five *upacâras* have originated in the Veda or in non-Aryan rituals.[414]

The five Tibetan *upacâras* are as follows:

| | Tibetan | Sanskrit | English |
|---|---|---|---|
| 1. | མེ་ཏོག | *puṣpa* | flower(s) |
| 2. | བདུག་སྤོས | *dhûpa* | incense |
| 3. | མར་མེ | *âloka* | light |
| 4. | དྲི་ཆབ | *gandha* | fragrance |
| 5. | ནཻ་བེད | *naivedya* | food |

The actual act of offering consists of making the appropriate *mudrâ* for each of these offerings[415] while reciting its mantra[416] and visualizing it. The basis of these offerings, that is to say the physical offerings which is the basis for the visualization, are placed in front of the mandala. These usually consist of seven small bowls (*ting*) respectively containing the following: 1. *argham* water; 2. *âñcamanam* water;[417] 3. white rice supporting a *tsam-pa-ka* flower; 4. white rice supporting an incense stick; 5. a butter lamp; 6. saffron water; 7. a *gtor-ma*.[418] The eighth offering is music offered by playing musical instruments.

As was mentioned in the discussion of the blessing (*byin-brlab*) above, the physical offerings must first be 'transformed'.

Although the physical offerings displayed are the best to

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[413]See the section on bathing, above.

[414]Cf. Kane 1958: V. 35.

[415]For illustrations, see Beyer 1973: 147.

[416]See R. 394.3.

[417]While the water offerings placed in front of the mandala usually consist of two waters, the number of waters actually offered varies. However, while the *upacâras* are offered only with *mudrâ*, mantra and *samâdhi*, the various water offerings are actually made by the senior most monk (see R. 371.2-372.3).

[418]For an illustration, see Ötrul (Panchen) 1987:54.

be found--pure water, fresh flowers, fragrant incense and so forth, they belong to the world of ordinary appearances and as such are not suitable to be offered to pure beings.[419]

The physical offerings are dissolved into Emptiness[420] out of which they are then generated as what appears to be the offerings, but their actual nature is Bliss and Emptiness. Thus, the offerings are transformed into the nature of all Buddhas, but appear to be offering substances. They function as objects of enjoyment for the six senses. The light for the enjoyment of the eye, music for the ear, food for the mouth, scent for the nose, etc. This in turn serves to generate special uncontaminated Bliss. The tantra utilizes the enjoyments of the senses for the sake of accomplishing Bliss.[421]

Thus, the offerings actually offered are quite different from those present. They consist of visualized magnificent fields of flowers, clouds of sweets, incense, precious lamps, splendid fragrance, celestial food and so forth. Similarly, the music that is offered is more than the actual music played by the actual musical instrument. Ellingson (1979a), who discusses visualized music at length in his dissertation on Tibetan ritual music, remarks:

> This inclusion in the concept of ritual music of music that is mentally produced but not physically present implies that, from a performer's perspective, the whole of the music offered in a given performance is always more than the sum of its audible parts. Furthermore, not only is the 'music' substantially different form the sounds heard; it is also different in different ways for each individual performer! Such concepts pose a special kind of problem for external observers who center their attention on physical observation and measurements.[422]

Even though Tibetan ritual manuals include under the name *upacâra* only five offerings, almost all the sixteen Hindu *upacâra*s are offered

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[419]Ötrul (Panchen) 1987:57.

[420]On this process see the section on blessing, above.

[421]Cf. R. 393.4-6; R. 400.1-3; KL 109.

[422]Ellingson 1979a:364-5.

during the consecration. The following is a list of the sixteen articles of worship offered at Jagannâth temple in Orissa with some alternatives discussed by Kane[423] with their equivalents offered during the consecration.

1. A seat (*âsana*) -- *gdan-'bul*, seat offered to the consecration *lha*.[424]
2. Words of welcome (*svâgata*) -- also offered to the consecration *lha*.[425]
3. Water for washing the feet (*pâdya*) -- *zhabs-bsil*.[426]
4. Water for washing the face and purifying the food (*âcamaniya*).[427]
5. *Arghya*[428] -- *mchod-yon* or *yon-chab*.[429]
6. A drink made mostly of milk and honey (*madhuparka*) -- no Tibetan parallel.
7. Same as 5.
8. A bath (*snâna*) -- *khrus-gsol*, offered to the receptacle.[430]
9. Clothes (*vastra*) -- *na-bza'* or *gos* offered to the receptacle.[431]
10. Ornaments (*âbharaṇa* or *bhûsaṇa*) -- *rgyan* offered to the receptacle.[432]
11. Perfume (*gandha*) -- *dri-bzang* offered to the receptacle.[433]
12. Flowers (*puṣpa*) -- *me-tog* offered to the consecration *lha*.[434]
13. Incense (*dhûpa*) -- *bdug-spos* "
14. Light (*dîpa*) -- *mar-me* "

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[423]Marglin 1985:188; Kane 1974: II 729; see also Falk 1987:84.

[424]R. 408.4.

[425]R. 407.6-408.2.

[426]R. 371.3-372.3, etc.

[427]*Ibid.*, etc.

[428]Missing in Marglin.

[429]*Ibid.* etc.

[430]R. 380.2-392.4; R. 402.6-403.6.

[431]R. 392.5-393.1; R. 404.2-3.

[432]R. 393.1-2; R. 404.3-405.1.

[433]R. 392.4-5; R. 404.1-2.

[434]R. 393.4-394.4; R. 408.6-409.2; etc.

15. Food (*naivedya*) -- *zhal-zas* "
16. Praise (*vandana*) -- *Bstod* "[435]

Among the alternatives mentioned by Kane (*ibid.*) are invitation (*âvâhana*, equivalent to *spyan-'dren*; invitation of the consecration *lha*[436]), dismissal (*visarjana*, equivalent to *gshegs-su gsol*, requesting the consecration *lha* to depart during the preparation[437]), betel (*tâmbûla*, equivalent to *so-rtsi*, offered to the consecration *lha* during the burnt offerings[438] and the feast[439]), prostration (*praṇâma*, equivalent to *phyag-'tshal*, offered to the consecration *lha*[440]).

The offering as an act of giving, the first perfection (*pâramitâ*), is thoroughly discussed in Buddhist religious and scholastic literature. The value of offerings to *stûpas* or *caityas* were among the points of disputes among the early non-Mahâyâna schools. While the Caitika, Pûrvaśaila, Aparaśaila and late Mahîśâsaka schools are said to have claimed that worship of *stûpas* does not produce a fruit, or in any case a great fruit,[441] the Dharmaguptaka, Mûlasarvâsti-vâdins, and Sarvâstivâdins are said to have maintained that offerings to *stûpas* produce merit.[442] However, among the latter group there may have been differences in their concept of the *stûpa*. While, according to Bareau, the Dharmaguptaka state that the relics of the Buddha present in the monument symbolically represent the Buddha, or even that there is no difference between the relics of the Buddha and the Buddha himself,[443] the Abhidharma-koṣa in one place maintains that there is no recipient for such offerings, and that the merit is produced, rather, by abandoning,[444] in another place, however, the

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[435]R. 395.5-6; etc.

[436]R. 303.2-4; R. 406.4-407.6.

[437]R. 395.6-396.2.

[438]R. 424.2.

[439]R. 430.2-3.

[440]R. 395.4.

[441]Bareau 1955: 88, 100, 105, 188.

[442]Bareau 1955: 154, 192; Kośa IV, pp. 156, 244-245.

[443]Bareau 1955: 192.

[444]Kośa IV 244-245.

Abhidharma-kośa explains that at the moment of his *nirvâṇa*, the Buddha had accepted all the gifts that would be made to his *stûpas*.[445] According to the Abhidharma-kośa,

> ...even though the Excellent Being has passed away, a gift to a Caitya made with devotion to him is meritorious by reason of the thought of the believer himself.[446]

In a manner similar to that of the Abhidharma-kośa which attributes the ability of the *stûpa* to receive offerings to an act performed by the Buddha before his *parinirvâṇa*, Mâdhyamika works, such as those by Bhâvaviveka and Śântideva,[447] attribute this ability to the merit and knowledge of the disciple and to the vows taken by the Buddha while he was a Bodhisattva. The Bodhi-caryâvatâra has:

> The Buddha's body appears because of [the achievements of his] disciples and [his previous] vows, like a wishing-jewel or a wishing-tree that fulfills desires.[448]
>
> Although the Bodhisattva has passed into *nirvâṇa*, he still accomplishes all purposes. [Question:] if [the Buddha has] no mind can fruit occur from worshipping him? [Answer:] Because it has been explained that [the merit from worshipping a Buddha] while [he is] alive and [from worshipping his relics] when he has passed into *nirvâṇa* are exactly the same, it is established through scriptural authority that fruit occur both conventionally and ultimately.[449]

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[445]Kośa IV 73c-d; see also Lamotte 1958:698-705. Similarly, the Dharmaguptaka maintained that the Buddha himself has declared that he would accept the offerings which would be made to his relics (Bareau 1955:192).

[446]Pruden 1988:702.

[447]Cf. Eckel 1985:65.

[448]Translated by Eckel *ibid.* p. 66; see also Batchelor 1979/81:139. *De-bzhin gdul-byar smon-lam-gyi / dbang gis rgyal pa'i skur snang-ngo /* Bodhicaryâvatâra 9.35 or 9.36.

[449]Batchelor 1979/81: 139-140 with some alternations and abbreviations. *Byang-chub-sems-dpa' mya-ngan las / 'das kyang don-rnams thams-cad mdzad / sems med la mchod byas pas / ji ltar 'bras-bu ldan-par 'gyur / gang phyir bzhugs-pa'am mya-ngan-'das / mtshungs-pa-nyid-du bshad phyir-ro // kun rdzob-bam ni de-nyid-du'ang / rung-ste de 'bras lung las yin /* Bodhicaryâvatâra 9.37-39.

Śântideva's remark on fruit which occur ultimately refers to offerings seen from the point of view of ultimate truth, the basis of which is found in the Prajñâ-pâramitâ literature.

> Moreover, a Bodhisattva, a great being who courses in perfect wisdom, should know that a gift thus given with skill in means fulfils the perfection of giving. And so with the other five perfections.
>
> *Sâriputra*: How is the perfection of giving fulfilled by a Bodhisattva, a great being who gives a gift, and how the other five perfections?
>
> *The Lord*: The perfection of giving is fulfilled when gift, giver and receiver are not taken as a basis.[450]

Similarly Tsong-kha-pa in his *sâdhana* manual for generating oneself (*bdag-bskyed*) as Rdo-rje-'jigs-byed-lha-bcu-gsum explains the suchness offering (*de-kho-na-nyid-kyi mchod*):

> At the time of these (offerings), while viewing all the offerings, the offerers and the objects of offering as illusory appearances lacking own existence, make offerings.[451]

The suchness offerings consist of meditating on the previous outer, inner and secret offerings[452] as empty of own existence with regard to gift, giver and receiver.

The Abhidharma-koṣa explains:

> The merits of the gift are of two types: 1. merit produced by abandoning, that is, the merit which results from the sole fact of abandoning, and 2. merit produced by its enjoyment, the merit which results in joy in the object given by the person who receives.[453]

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[450]Conze 1975:50.

[451]*De-dag-gi tshe mchod-bya mchod-byed mchod-pa thams-cad rang-bzhin med bzhin-du snang-ba sgyu-ma bzhin-du blta-bar bya-ste mchod-pa'o //* DK 157.3.

[452]Cf. Beyer 1973:146-167.

[453]Pruden 1988:702.

Khri-byang Rin-po-che's consecration manual also contains various views on the act of giving. A considerable number of offering verses during the consecration have a similar pattern in which the fact that the Buddha is undoubtedly in no need of the offering is first stated. Then the merit acquired by the offerings is dedicated toward the Enlightenment of all sentient beings (occasionally including the offerer). For example, the offering of ornaments to the Buddha is accompanied by the following verse:

> Even though the Victorious One, being naturally endowed with the ornaments of the major and minor marks of a Buddha, does no seek to be adorned with any other ornaments, by offering this supreme ornament of precious substances may all beings obtain a body decorated with the major and minor marks of a Buddha.[454]

This pattern of making offerings to the Buddha who does not himself require them is dominant also in the enthronement offerings below.

The notion of the Buddha as one who does not require any offerings is not unique only to the Mahâyâna. It was expressed also by the Mahâsâṃghika school.[455] The standpoint of an offshoot of this school, the Lokottaravâdins, as studied by Harrison (*ibid.*). With regard to the bathing of the Buddhas, the Lokânuvartana Sûtra, which exposes the doctrine of the Lokottaravâdins, has:

> Even though they are free of dirt
> and their bodies are like the colour of gold,
> the Fully Awakened Ones wash;
> This is in conformity with the world.[456]

By comparison, Khri-byang Rin-po-che's manual has:

> "Even though the Victorious Ones are pure, free [from even] the concept of blemish, in a manner of respect I offer a

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[454]R. 393.1.

[455]Harrison 1982:227.

[456]*Ibid.*: 220.

bath to the Sugata with..." [here follow the names of the eight bathing substances in the prescribed order].[457]

While in the Lokottaravâdin work the Buddha conforms to mundane customs, in the consecration manual, the performers conform to mundane forms of respect because they know no other way.

The two elements in the act of offering, the actual offerings and the dedication of the resulting merit for the sake of all sentient beings are comparable to the two elements of offerings found in the Avadâna-śataka studied by Strong (1979). Being a non-Mahâyâna work, the merit of offering is not dedicated to all sentient beings and to their Enlightenment, but directed towards the individuals achievement of Buddhahood , Pratyekabuddhahood or Arhatship. In spite of this, the structural similarity of the act of offering is striking. Although, according to Strong, in the Avadâna-śataka the act of offering leads towards the achievement of one's own Form Body (*rûpa-kâya*) and the vow (*praṇidhâna*) towards one's achievement of the Dharma Body (*dharma-kâya*), the *tantra* makes available other means for the attainment of the two Bodies. According to Sngags-rim Chen-mo, for example, in Caryâ Tantra the practice of yoga with signs (*mtshan-bcas-kyi rnal-'byor*) would lead to the achievement of one's Form Body.[458] As we have had occasion to mention in the section on initiation, the four initiations are thought to lead to the attainment of the four Bodies in the Highest Yoga Tantra and so forth.

The above view of offering to a *lha* who is beyond any need for such offering is not the only view expressed in the offering verses found in the consecration or even in scholastic treatments. Furthermore, discussions of the question with Tibetan offerers themselves reveal a much wider range of opinions. It is clear that additional views prevailed also in India in the first centuries of the first millennium. The Abhidharma-kośa has:

But one gives through fear, or with the hope of reciprocity, or through attachment, etc.[459]

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[457]R. 383-385.

[458]Tsong-kha-pa 1981:185.

[459]Kośa, 113a; Pruden 1988:695.

And

> What are the eight gifts? 1. An *âsadya* gift; 2. a gift through fear; 3. a gift made 'because he gave to me'; 4. a gift made 'because he gives to me'; 5. a gift made 'because my fathers and my grandfathers gave'; 6. a gift made in order to obtain heaven; 7. a gift made with an eye to one's reputation; 8. a gift made in order to adorn one's mind.[460]

Similarly, the Rdo-rje Snying-po Rgyan explains the purpose of the burnt offering as follows:

> Through the burnt offering ritual the *lha* are satisfied. Being satisfied, they bestow *siddhis*.[461]

Therefore each of the offerings to the fire in the increasing fire offering performed during the consecration is accompanied by the following request:

> For us -- may ritual master, disciples, patron and attendants -- life span, merit, wealth, brilliance, learning and practice of the three collections of scriptures, and the four classes of *tantra*, all the good qualities of the three trainings (*bslabs-pa gsum*)... increase.[462]

In conclusion, Khri-byang Rin-po-che's consecration manual, as many other such manuals, does not represent a unified theoretical standpoint on offerings. It draws from a great variety of Indian and Tibetan works which hold different positions and are not always homogeneous themselves. Even though some Western scholars tend to attribute offerings accompanied by expectations of reciprocity to the deterioration of noble Buddhist ideas and to the appearance of the *tantra*s, it is significant to note that these conflicting notions on giving are found also in Buddhist classics such as the Abhidharma-kośa. Juxtaposition of

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[460]Kośa, 117d; Pruden 1988:699.

[461]*Sbyin-sreg las ni lha-rnams tshim / tshim-par gyur na dngos-grub ster/* Tog Palace, vol. 96, p. 558.1-2; see also Sde-srid Sangs-rgyas-rgya-mtsho, p. 237.

[462]R. 421.2-4.

different ideas is quite common in the Tibetan ritual literature. They are explained as having different origins and serving different purposes and audiences. Discussions with some Tibetan experts make it clear that they see multiple possibilities for meaning in their literature and so their intention is not to enforce uniformity, but to preserve the tradition in all its richness.

**Requesting the consecration (*snyan-gsan-gyis gsol-gdab*).**

Before making the request, the performers transform their tongues into *vajra*. Any pronouncement made with a *vajra* tongue would inevitably be potent. The request itself, which is translated from Sanskrit, can be found in any of several consecration works contained in the Tanjur.[463] The version found in Khri-byang Rin-po-che's manual includes some ambiguities which become a little clearer when compared to the version of this request in the Tanjur.

The request begins with an announcement of the consecration to be performed on the following day that is made to the invited *lha*. The purpose of this announcement according to Grags-pa-rgyal-mtshan is "requesting [the *lha*] to come to bless the receptacle at the time of the main part [of the ritual] on the [following] morning."[464] This is quite evident also from the wording of the announcement itself. Among the reasons for performing the consecration are mentioned compassion for disciples, including the patron[s] of the consecration who requested the ritual master to perform it. Consecration belongs to a large group of rituals which are performed not for the soteriological purposes of the performer, but for the sake of others. Most organized monastic rituals and sponsored rituals fall under this category. The performance of such rituals also provides income to the monastery. In this request the motivation of compassion for

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[463]Nag-po-pa, Toh. 1257, pp. 561.7-562.3; Toh. 1822, p. 526.3-6; Abhayâkaragupta, Toh. 3140, p. 117.4-7, etc. Another version is found in Grags-pa-rgyal-mtshan 245.4-246.1.

[464]*Nang-par dngos-gzhi'i dus-su rten byin-gyis brlab-pa'i phyir byon-par zhu /* (245.4.6).

disciples on the part of the performers is stressed.

Another reason for performing a consecration, according to the announcement itself, is the opportunity for making offerings to the *lha*. A consecrated receptacle will serve as a field of merit, as a site for worship not only during the consecration but also, in principle, until the end of *saṃsâra*. Providing a locus for the accumulation of merit is a major reason for erecting receptacles. Yet, there is also an aspect of reciprocity at work here. The promised offerings are intended to urge the *lha* to attend.

The works of Nag-po-pa, Abhayâkaragupta and others mention in their versions of the announcement certain additional reasons for performing consecration, including the generation of *bodhicitta*. We will return to this below.

After the announcement, the ritual manual has: "the *lha* bestow as they please." It is understood, however, that the *lha* consent to the request. It is one of the characteristics of tantric rituals that when performed by an able master any request is instantly actualized. Here the *lha*, controlled by the ritual master, are obliged to comply with the request for consecration.[465] The request is repeated after the invitation of the consecration *lha* on the main day of the consecration, and is followed by the dissolving (*bstim-pa*) of the *lha* into the visualized receptacle--one of the culminations of the consecration ritual.

## Praises (*bstod*).

Even though the offerings which follow the request for the consecration are offered to all the Tathâgatas who have been invited with a mantra such as, *Oṃ sarva Tathâgata puṣpaṃ pratîccha Hûṃ Svâhâ 'Oṃ*, may all Tathâgatas receive this flower, *Hûṃ Svâhâ*'), the praises here are addressed to Rdo-rje-'jigs-byed. This again points to the composite nature of this work.[466]

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[465]Cf. Sde-srid Sangs-rgyas-rgya-mtsho p. 243.

[466]For different verses of praise see 'Dul-'dzin Grags-pa-rgyal-mtshan's consecration work, DZ 364.2-365.1.

**Request to depart (*gshegs-su gsol*).**

The first day of the consecration is a day of preparation only. The consecration *lha* invited to the space in front of the performers are begged to return to consecrate the receptacle on the following day. Then they are requested to depart according to the pattern followed in concluding the generation of a *lha* in front of the practitioner (*mdun-bskyed*),[467] in which prior to its departure the *lha* is asked to bestow accomplishments (*siddhi*). Then the *lha* is sent off to its own abode, but requested to remain accessible for future invitations. This ritual act is accompanied by the requesting-to-depart *mudrâ*[468] and mantra.[469]

The invitation of the *lha* in this case, however, is not the usual generation of a *lha* in front of the practitioner, but an incomplete generation of a receptacle as a *lha* (*rten-bskyed*). Here the receptacle is generated as the *dam-tshig sems-dpa'* and the *ye-shes sems-dpa'* are invited; but instead of absorbing into the *dam-tshig sems-dpa'* they are sent back until the following day. Hence there is some debate among various consecration manuals[470] on whether the *lha* should be requested to return to its own abode, as in the generation in front, or to the space in front of the performers. While Khri-byang Rin-po-che's manual follows the first option, consecration works such as those by Grags-pa-rgyal-mtshan,[471] Gter-bdag-gling-pa[472] and others instruct one "to request the *ye-shes sems-dpa'* of the receptacle to proceed to the space in front."

While these kinds of arguments may seem to be of little real consequence, they are definitely not seen in such a light by some members

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[467]Another possibility for concluding the generation in front is requesting the *lha* to be absorbed into an already consecrated receptacle. See chapter 1.

[468]For an illustration, see Beyer 1973:224.

[469]The longer form of this mantra is *Oṃ punar âgamanâya Muḥ* 'come back'. See Vajrâvali, Toh. 3140, p. 118.1 (which has *sunar* for *punar*); DZ 365.1, etc. The short form is *Oṃ vajra Muḥ*.

[470]Sde-srid Sangs-rgyas-rgya-mtsho p. 243; Gter-bdag-gling-pa, work 1, p. 16.

[471]P. 246.4.

[472]Work 1, p. 16.

of the disagreeing factions, and especially so when this is only one point of contention among others.

### Applying scent on the receptacle (*dri-bzang byug*).

The ritual master makes as if he applies scent on five places on the receptacle, or rather on the mirror which at this point houses the *ye-shes sems-dpa'* of the receptacle. The First Panchen Lama,[473] 'Dul-'dzin Grags-pa-rgyal-mtshan,[474] and others explain the five places of the receptacle as its heart, head, neck, hands and crown of the head (*spyi-gtsug*).[475] The ritual master makes motions of touching the five points, which correspond to the arrangement of the five Tathâgatas, that is to say, the center and four main directions.[476] This is understood as the application of the seed syllables of the five Tathâgatas to the five limbs of the receptacle. This process resembles the Hindu *nyâsa* performed for protection. Van Kooij explains this as follows.

> Hymns and *mantra*s can be used in this way. They become a *kavaca* when they are applied for protection of the body. The ritual act consists of reciting parts of the *mantra* or hymn and at the same time naming particular parts of the body, or moreover touching them with one's fingertips. It is like putting on a coat of mail consisting of powerful syllables and names, which give a kind of divine protection.[477]

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[473]P. 846.3.

[474]DZ 365.2.

[475]These 'five places' are referred to as well in the case of the consecration of *stûpa*s.

[476]As in the section on empowering the grain/flowers, above.

[477]Van Kooij 1983:118-119; For a detailed study of *nyâsa* see Padoux 1980; see also Kane1962: V 1123. The *nyâsa* will be mentioned again in the section on blessing the sense fields.

## Protection of the receptacle (*bsrung-ba*).

The protection is performed by reciting the mantra of action , while making the protection *mudrâ* and visualizing protective *vajra*s surrounding the receptacle. Then the ritual master touches the heart, throat and head of the receptacle with a *vajra*. This process, again, is a form of *nyâsa*. Consecration manuals such as that of 'Dul-'dzin Grags-pa-rgyal-mtshan[478] instruct the performer to recite either ones own action mantra or the mantra of Amṛtakuṇḍali. Khri-byang Rin-po-che's manual, in what seems to be an attempt to make doubly sure of protection, dictates the recitation of both.

## Concluding rituals.

The consecration ritual is performed within the frame of the *sâdhana* of Rdo-rje-'jigs-byed-lha-bcu-gsum. Hence the concluding rituals belong to the generation of oneself as Rdo-rje-'jigs-byed (*bdag-bskyed*) and the entrance into the mandala (*bdag-'jug*). The only exception is the ritual act of covering the receptacle, which belongs not to the *sâdhana* but to the consecration ritual itself. These concluding rituals will be presently surveyed.

## Commanding the Guardians of the Directions to protect.

Rituals of protection receive considerable attention in Tantric rituals. As we have seen, great care was taken to purify the receptacle. At the end of the preparatory rituals, the receptacle was protected through a fence of surrounding *vajra*s. Now, in a ritual which is taken from the *sâdhana*, the Guardians of the Directions (*phyogs-skyong*) are asked to prevent the return of any harmful elements.

So that the promise to protect made by the Guardians of the Directions will be potent, their tongues are first generated as *vajra*s. A

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[478]DZ 365.4.

vow made with a *vajra* tongue cannot be averted. Then each of the syllables of Rdo-rje-'jigs-byed's heart (*snying*) and action (*las*) mantras are assigned to each of the three realms (*khams gsum*), four directions and the eight Guardians of the Directions in order to charge them with powers as well. *Gtor-ma*s and praises are offered to the guardians. In return, they promise to protect all religious undertakings in general and, in particular, the receptacle and its consecration.

### Covering the receptacle (*rten gdab*).

The covering of the receptacle with a cloth may also represent a means of protecting it. This action, however, receives the following explanation,

> As long as a king has not appeared in the capital, he does not possess any political power. Likewise, as long as the consecration is not completed, [the receptacle] is not worthy of worship.[479]

Thus, covering the receptacle at the end of the preparatory rituals expresses the notion that only after the consecration can a receptacle serve as an object of offerings (see chapter 1).

### Thanks-giving ceremony (*gtang-rag*).

Almost every tantric ritual includes ritual acts of expressing gratitude to the *lha* for their consent to participate in the ritual. Since the thanks-giving ceremony here is taken from the *sâdhana*, its offerings and praises are directed to Rdo-rje-'jigs-byed-lha-bcu-gsum. However, the *lha* invited to the receptacle include not only the *ye-shes sems-dpa'* of Rdo-rje-

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[479]*Rgyal-po rgyal-sar ma thon-pa rgyal-srid la mi dbang-ba ltar / rab-gnas ma zin-pa de mchod-pa'i 'os ma yin-no //* (Grags-pa-rgyal-mtshan p. 246.1.4-5). See also Brag-phug Dge-bshes 242.2-3, who says "as long as the initiation and enthronement offerings of the consecration are not completed, [the receptacle] is unworthy of offerings."

'jigs-byed, but also the Buddhas and Bodhisattvas of the ten directions. Further, the request for the *lha* to firmly remain in the receptacle[480] is directed only at the Buddhas and Bodhisattvas of the ten directions. In placing the consecration within a frame of the ritual of one of the Anuttara Yoga's *lha*, no adjustment is made to prevent such inconsistencies. The wording of the earlier consecration is kept intact.

**Aspiration (*smon-lam*) and dedication of merit (*dge-ba bsngo-ba*).**

Every Tibetan ritual concludes with an aspiration for oneself and all sentient beings to attain Enlightenment. The merit accumulated through the performance of the ritual is dedicated toward this end, according to one of the fundamental Mahâyâna ideas. The dedication of merit is codified also as the final among the seven limbs of worship (*yan-lag bdun*, *saptâṅga*).[481]

**Request for forbearance (*bzod-gsol*).**

Rituals derive their efficacy, in large part, from their correct execution by a qualified master. The correct way is said to have been set forth by the Buddha in the Tantras and explained by recognized Indian and Tibetan *paṇḍits*. Any deviation from the proper way of performing may render the entire ritual ineffective. Such ideas have been current in India since the Vedic period. In his study of the "Redundant and Deficient in Vedic Ritual," Gonda says,

> A slip of memory, a mistake in the performance, or the omission of some significant act may invalidate the whole ritual proceedings. If due to an error or negligence of an officiant there arises a deficiency or a superfluity, this should

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[480]R. 440.6-444.1, below.

[481]Cf. Rigzin 1986:378.

not be treated as unimportant and left uncared for.[482]

If there is something deficient or redundant in the sacrifice, its patron (the sacrificer) runs the risk of being ruined.[483]

Ritual manuals provide means for preventing such annulment of the ritual purposes and lessening the danger to its sponsors and performers. Basing himself on Vedic manuals, Gonda says.

> However, the ritualists providing against the impending danger found also other, subtler or more complicated means of eliminating or neutralizing the effects of redundancies or deficiencies. One can ward off the danger by reciting an appropriate mantra and invoke divine assistance, e.g., make good (lit. cover up, *api vapati*) the imperfect or unsuccessful (*vyṛddham*) by means of [TS. 3,3,10] invoking the aid of Bṛhaspati and Prajâpati (3,4,1,1), or appease (*śamayati*) it by a stanza addressed to Heaven and Earth (2 f).[484]

Tibetan ritual manuals employ exactly the same method.[485] Khri-byang Rin-po-che's manual instructs the performer to recite the hundred-syllable mantra of Rdo-rje-'jigs-byed and to address him with a request for forbearance. The hundred syllable mantra is generally used to counterbalance wrong deeds. An example of this occurs at the very beginning of the performance, when the hundred syllable mantra of Rdo-rje-sems-dpa' (Vajrasattva) is recited for purifying sins.[486]

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[482]1983:21.

[483]*Ibid.* 9.

[484]*Ibid.* 12.

[485]Note also that the redundant and deficient which appear in the title of Gonda's article have their Tibetan equivalents in the term *lhag-chad.*

[486]Cf. R. 358.2.

**Verses of auspiciousness (*shis-brjod*).**

Even though the consecration manual does not require that it be so, the actual performance followed the rest of the *sâdhana* manual as on the main day of the consecration. The performance concluded with the recitation not only of the verses of auspiciousness from the *sâdhana* of Rdo-rje-'jigs-byed, but also of various other such verses known by heart by all the performers and chosen according to the inspiration of the chant leader (*dbu-mdzad*).

With this, the rituals of the first day are completed. The time now is almost 6 p.m. It is more than twelve hours since the ritual had begun. The monks retire to have their evening soup. The work of the ritual helper is not yet over. He must remain in the assembly hall to prepare the requisites for the following morning. These include new offerings and *gtor-mas*, fresh mixtures in the Victorious Vase and the vase of action as well as in the bathing vases, new cleansing and purification substances and so forth.

# The Main Part (*Dngos-gzhi*).

A considerable number of the ritual actions performed during the main part of the consecration are identical to those performed during the preparation phase, or they are performed with some variations in cases and for reasons that will be discussed. Note also that the sequence of the ritual actions during the main part is somewhat different. The announcement of the consecration and the generation of the mind of Enlightenment, for example, are performed only after the bathing, and the generation of the receptacle as the *dam-tshig sems-dpa'* is not immediately followed by entrance into the mandala (*bdag-'jug*).[487]

## The blessing of the sense fields (*skye-mched*) and the Body, Speech and Mind.

The blessing of the sense fields (*skye-mched, âyatana*) and Body, Speech and Mind is one of the four limbs of the generation process.[488] The first limb is the generation of the receptacle as Rdo-rje-'jigs-byed and his consort Rdo-rje-ro-langs-ma in which the consecration performers visualize the receptacle appearing out of Emptiness as the *dam-tshig sems-dpa'*.[489] Now the visualized deities are brought closer to Buddhahood by marking their sense fields as well as their body, speech and mind with the seed syllables of six Bodhisattvas and three *vajra* divinities respectively as follows.

| Faculty | *Lha*[490] | Seed syllable | Color |
|---|---|---|---|

[487]There are also some minor variations in the bathing ritual. See R. 403.5-6. During the offering of ornaments, another verse of Bodhisattva (Toh. 3069, Derge, pp. 319.6-320.1) is recited (cf. R. 404.3-6).

[488]See the section on generation, above.

[489]Cf. R. 399.3-6.

[490]See Mvy. nos. 652, 649, 647, 645, 651, 648. The complete name of Sgrib-pa-sel-ba is Sgrib-pa-thams-cad-rnam-par-sel-ba.

| | | | | |
|---|---|---|---|---|
| eyes | Sa-yi-snying-po | Kṣitigarbha | *Kṣiṃ* | white |
| ears | Phyag-na-rdo-rje | Vajrapâṇi | *Jriṃ* | black |
| nose | Nam-mkha'-snying-po | Akâśagarbha | *Khaṃ* | yellow |
| tongue | Spyan-ras-gzigs | Avalokiteśvara | *Raṃ* | red |
| forehead | Sgrib-pa-sel-ba | Sarvanîvaraṇa-viṣkambhin | *Kaṃ* | green |
| navel | Kun-tu-bzang-po | Samantabhadra | *Saṃ* | white |
| | | | | |
| head | Sku rdo-rje | | *Oṃ* | white |
| throat | Gsung rdo-rje | | *Āḥ* | red |
| heart | Thugs rdo-rje | | *Hûṃ* | blue |

This process of blessing (*byin-rlabs*) is parallel to the fourth and final stage of blessing the offering in which the seed syllables *Oṃ Āḥ Hûṃ* are recited for each offering.[491] It is also parallel to the second among the four limbs of generation according to the Guhyasamâja system called 'near achievement' (*nyer-bsgrub-pa*). The 'achievement' (*sgrub-pa*) is accomplished in the third limb in which the *ye-shes sems-dpa'* is invited and absorbed into the *dam-tshig sems-dpa'*. The process of near achievement, or blessing the *dam-tshig sems-dpa'*, brings it to a stage in which the absorption of the *ye-shes sems-dpa'* into it is possible.

This process of blessing is, again, similar to *nyâsa*. Padoux speaking primarily of Hindu rituals, defines *nyâsa* as follows.

> ...valeurs et nuances rassemblées autour de la notion de placement et de dépôt, en général sur le corps, d'un *mantra* or d'un signe amenant la présence, la transmission, d'une entité 'subtile' ou rituelle, d'une divinité, énergie ou réalité spirituelle; transfert accompli en plaçant -- en général mais pas nécessairement -- les doigts, la main ou les mains sur la partie du corps ou l'objet que cette entité, etc., doit pénétrer et par cela même transformer; opération, enfin, qui est d'ordre mental plus encore que corporel.[492]

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[491] See the section on blessing the offerings, above.

[492] 1980:60. Kane explains *nyâsa* as follows: "One of the important items in the Tântrik

In a study of Hindu tantra, Gupta[493] explains *nyâsa* in short: The practitioner "accommodates the divine form, limb by limb, in his own body."

In the *sâdhana* of Rdo-rje-'jigs-byed[494] the process of blessing the senses and body, speech and mind is as follows: from the seed syllables on each of his or her six senses and 'three secrets' (body, speech and mind) the practitioner generates a *lha* with three heads and six arms, holding six emblems [on the eye, Rdo-rje-mig, on the ear, Rdo-rje-rna-ba, and so forth]. These deities are the Highest Yoga Tantra's equivalent of the six Bodhisattvas of Khri-byang Rin-po-che's consecration manual. On the head, throat and heart are generated Sku-rdo-rje, Gsung-rdo-rje, and Thugs-rdo-rje, as in the consecration. The Knowledge of the deities of Body, Speech and Mind are summoned with a ray of light and absorbed into the head, throat and heart respectively. Then the practitioner meditates as follows: "By thinking I am the essence of the three *vajra*s of all Tathâgatas, I have the *nga-rgyal* [of those Tathâgatas]."[495] Thus, through this blessing process the practitioner who visualizes him or herself as the *dam-tshig sems-dpa'* of his or her *yi-dam* is assisted in acquiring the pride of that *yi-dam.*

The blessing in the consecration ritual belongs to a less elaborate tradition which does not involve the generation, invitation and absorption of deities. However, the marking of the various limbs with the seed syllables of Bodhisattvas and deities amounts to similar means of

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ritual and worship is *nyâsa*, which means 'mentally invoking a god or gods, mantras and holy texts to come to occupy certain parts of the body in order to render the body a pure and fit receptacle for worship and meditation." 1962: V 1120.

[493]1979:136.

[494]DK. 136.3-140.2.

[495]*De-bzhin-gshegs-pa thams-cad-kyi rdo-rje gsum-gyi ngo-bo nga yin-no snyam-du nga-rgyal bya'o/* (DK 140.1-2). This process is accompanied by the following mantras:

*Oṃ Sarva-tathâgata cittaṃ vajra svabhâva âtmako 'ham.*

(*Oṃ*, I am the *vajra* nature of the mind of all Tathâgatas).

*Oṃ Sarva-tathâgata vâk vajra svabhâva âtmako 'ham.* (...speech...).

*Oṃ Sarva-tathâgata kâya vajra svabhâva âtmako 'ham.* (...body...).

impregnating these limbs with the corresponding Bodhisattvas and deities. The six Bodhisattvas belong to the six Tathâgata 'families' which can easily be inferred from the colors of their seed syllables.[496] Thus, the six senses of seeing, hearing, smelling, tasting, touching and thought are transformed into the mandala of the six Tathâgatas, making the visualized *dam-tshig sems-dpa'* a suitable vessel for the *ye-shes sems-dpa'* invited in the ritual phase to follow.

## The invitation of the *lha* (*lha-rnams spyan-drangs*).

The invitation of the deities in the main part of the consecration is performed in a manner more elaborate than during the preparation. While during the preparation, after announcing the consecration to be performed on the following day, the deities are requested to depart, here the invited deities will be absorbed into the receptacle in one of the climactic moments of the consecration.

The invitation and absorption of the deities form the third limb of the generation process. Again, the first limb is the generation of the receptacle as the *dam-tshig sems-dpa'*. The second limb is the blessing of the sense fields and body, speech and mind.[497] The third limb consists of both invitation and absorption (*bstim*) of the deities into the receptacle. Here the first of these, the invitation, will be discussed.

The words of the invitation are clearly divided into two categories. The first and longer section consists of invitation in common Mahâyâna terms. This is followed by a tantric visualization of the invitation of the *ye-shes sems-dpa'* and all the Buddhas and Bodhisattvas by a ray of light emanated from the practitioner's heart.

The first verse of the invitation refers to the moment of Enlightenment in which the Buddha subdued Mâra and to His great understanding. Both are common epithets of the Buddha in the *sûtra*s and

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[496]Cf. the section on initiation above. Kun-tu-bzang-po belongs to the sixth 'family' of Vajradhara.

[497]This is in actual practice. Kun-dga'-snying-po's outline cited in the section on the generation, above, has the second and third limbs switched around.

*śâstras*. Yet, the Buddha is also referred to in this verse as a *lha*. This verse is the one most commonly recited in Tibetan rituals when inviting deities. In brief rituals, this first verse is recited alone.[498] The following set of two verses is based on the principle of the Bodhisattva path. As a Bodhisattva, the Buddha took vows (*smon-lam, praṇidhâna*) to act for the sake of sentient beings. Upon his attainment of Enlightenment these vows take effect. Schopen, basing himself on a number of *sûtra*s found at Gilgit, explains this as follows.

> Here again, when a Buddha formally articulates a vow, and when the conditional elements of that vow are fulfilled, then the thing vowed comes to be a kind of 'natural' law: given the conditions, the result follows whether or not the Buddha is present or absent, whether or not he is living or dead; and the pattern of 'conditions/cause' produces 'result/effect' is invariable and 'eternally' operable.[499]

Eckel quotes a number of scholastic works on this point.

> In a passage on the Buddha's action Bhâvaviveka said: 'The Tathâgata body is non-conceptual, but because of a promise to seek the welfare and happiness of others and because of previous vow, a Manifested Body arises from it that is capable of assisting everyone.'[500]

Similarly, in the invitation here, having recalled the Buddha's practice as a Bodhisattva during numerous aeons, the performers declare

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[498]According to Klong-rdol Bla-ma Ngag-dbang-blo-bzang (1719-1794) [MHTL 15859], the source for this verse is in the Sumâgadhâ Avadâna [see Toh. 346 and *avadâna* number 93 in Kṣemendra's Bodhisattvâvadâna-Kalpalatâ (Toh. 4155) which gives a different version of the story. For an English summary, see Mitra 1882/1981:237-238 and 73, respectively]. I am not clear as to which retelling of the *avadâna* Klong-rdol Bla-ma refers. However, Sumâgadhâ's story is an example for the invitation of the historical Buddha in circumstances that are clearly not tantric.

[499]1978:192.

[500]1985:65. A similar point is made also by Śântideva who stresses also the part the disciple plays (*ibid.*, 66; see also the section on offerings, above).

that at present when his Bodhisattva's aspiration is completely fulfilled, his vow should take effect; "It is time to act for the sake of sentient beings as you have maintained."[501] Therefore the Buddha is requested to display an Emanation Body out of the *dharma-dhâtu* by means of miraculous creation for the sake of liberating sentient beings.

Clearly, the invitation to the Buddha in these verses is phrased in general Mahâyâna terms found in both *sûtra*s and *śâstra*s.[502] This may indicate that such an invitation originated outside the tantric frame which now dominates the consecration ritual. Even though the tantric components govern the main ritual actions of the consecration, the *sûtra* elements still play an important role.

Since the *sûtra*s are supposed to be contemporaneous with the Buddha, invitations of the Buddha to manifest after his *parinirvâṇa* are not likely to be found there. There is, however, one invitation to the Buddha extended during his lifetime which is considered as an archetype for all ritual invitations. This is the invitation by Sumâgadhâ the daughter of Anâthapiṇḍata found in the Avadâna literature.[503]

The following set of two verses included in the invitation does not add any essentially new information. The two last verses, however, refer to an invitation to come and reside in a specially made reflected image (*gzugs-brnyan*) and thereby bestow health, longevity, prosperity and excellence. This is an invitation specific to consecration rituals. Yet it is found also in other rituals which include invitation of a *lha*.

In conclusion, the first and longest part of the invitation uses only terms which are not restricted to the *tantra* alone, but common to the general Mahâyâna. They seem to have belonged to non-tantric ritual acts which were later incorporated in this tantric ritual. The second part of the invitation belongs to the tantric ritual *par excellence*, the generation process (*bskyed-rim*).

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[501]R. 407.1-2.

[502]According to Klong-rdol Bla-ma (MHTL 15860), the author of the verse here is Indrabodhi.

[503]Cf. a previous note.

**The fusion of the *ye-shes sems-dpa'* and the *dam-tshig sems-dpa'* (*ye-shes dam-tshigs-pa la gzhug*).**

More than one of the climactic ritual actions during the consecration is performed in a very brief manner. Through the concise ritual here one of the most important steps of the consecration, the descent of the deities into the receptacle and their absorption therein takes place. This is a fourfold process executed through visualizations accompanied by the mantras *Jaḥ Hûṃ Baṃ Hoḥ* and the corresponding *mudrâs*.[504]

Sde-srid Sangs-rgyas-rgya-mtsho explains these *mudrâs* as follows:

> With the hook (*lcags-kyu*) *mudrâ* of *vajra aṅkusa* (*vajra* hook) the *ye-shes sems-dpa'* comes closer to the *dam-tshig sems-dpa'*. With the *pâsa mudrâ* (noose, *zhags-pa*)[505] the *ye-shes sems-dpa'* enters into the *dam-tshig sems-dpa'*. With the *sphoṭa mudrâ* (chain [?], *lcags-sgrog*) the *ye-shes sems-dpa'* and *dam-tshig sems-dpa'* mingle indistinguishably. With the *ghaṇṭâ mudrâ* (bell, *dril-bu*), the *dam-tshig sems-dpa'* turns into the essence of the *ye-shes sems-dpa'*.[506]

Similarly, Brag-phug Dge-bshes explains the mantras as follows:

> [With] *Jaḥ* the *ye-shes sems-dpa'* are drawn (*bkug, âkarṣa*)[507] on top of the wheel of the *dam-tshig sems-dpa'* of the receptacle. [With] *Hûṃ* [the *ye-shes sems-dpa'*] enter (*bzhug, praveśa*) those [*dam-tshig sems-dpa'*]. [With] *Baṃ* they are bound (*bcings, bandha*) into indistinguishability (*gnyis-med*). [With] *Hoḥ* [they] become one taste (*ro-gcig*).[508]

In the Highest Yoga Tantra the deities of the outer circle of the

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[504]For illustrations of the *mudrâs*, see Beyer 1973:102.

[505]For the Tibetan, see Grags-pa-rgyal-mtshan 245.1.

[506]*Vajra angku-sha lcags-kyu'i rgyas ye-shes-pa dam-tshig-pa la nye-bar byon/ pâ-sha rgya bcas-kyi ye-shes-pa dam-tshig la gzhug/ spho-ṭa rgya bcas-kyis dam ye dbyer-med 'dres/ ghaṇṭe rgya bcas-kyis dam-tshig-pa ye-shes-pa'i ngo-bor bgyis-shing.* p. 242.5-6.

[507]For the Sanskrit, see Wayman 1977:133; Mkhas-grub Rje 1968:236, n. 32.

[508]*Jaḥ ye-shes-pa-rnams rten dam-tshig-gi 'khor-lo'i steng-du bkug/ Hûṃ de-dag la gzhug/ Baṃ gnyis med-du bcings/ Hoḥ ro-gcig-tu gyur/* p. 263.5-6.

mandala replace the deities of the *vajra*-hook, *vajra*-noose and so forth which occur, for example, in the citation of the Sde-srid just given. Thus, in the *sâdhana* of Rdo-rje-'jigs-byed the corresponding mantras are *Oṃ Mudgara Jaḥ, Oṃ Daṇḍa Hûṃ, Oṃ Padma Baṃ, Oṃ Khaṅga Hoḥ*, in accord with the deities at the four doors of Rdo-rje-'jigs-byed-lha-bcu-gsum's mandala.[509] In the consecration, however, the concise forms of these mantras appear.

Thus, the invited deities, the *ye-shes sems-dpa'*, absorb (*bstim*) into the receptacle visualized as the *dam-tshig sems-dpa'* which have the same appearance. This ritual action is performed here in its tantric form only. No reference is made to the Buddhas and Bodhisattvas of the ten directions, although it seems that they are considered to undergo a similar process of absorption into the receptacle.

Having absorbed in the receptacle, the *ye-shes sems-dpa'* are sealed there through the fourth limb of the generation process, the entrance into the mandala (*bdag-'jug*). This ritual action has already been discussed above.

## The fire offering (*sbyin-sreg*).

The fire offering (Skt. *homa*) provides a fascinating example of the evolution of a ritual, and that ritual's interpretation, that begins from a Vedic setting and ends in a Tibetan Buddhist tantric context. The Indo-Tibetan fire offering ritual has been studied by a number of scholars. Skorupski edited and translated the fire offering according to the Sarvadurgati-pariśodhana Tantra and its commentaries, especially Vajravarman's commentary.[510] Snellgrove and Tsuda translated the fire

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[509]Cf. DK. 142.1-2. For an English translation, see Sharpa 1987:42-3. For the Thirteen Lha mandala, see above. Similarly, in a consecration ritual performed in accordance with the Hevajra mandala, the corresponding mantras are *Oṃ vajra Gaurî âkarṣaya Jaḥ, Oṃ vajra Caurî praveśaya Hûṃ, Oṃ vajra Vetâlî bandha Baṃ, Oṃ vajra Ghasmarî vaśaṃ kuru Hoḥ* (Ngag-dbang-legs-grub, work 2, p. 496.3), in accordance with the four *lha* at the outer circle of the mandala of Hevajra (see Snellgrove 1959, I.viii 14 and diagram III).

[510]1983c:68-73; 1983b:403-417.

offerings in the Hevajra and Saṃvarodaya Tantras, respectively.[511] Miyasaka edited all the Tibetan texts of fire offering found in the Tanjur.[512] A manual of fire offering ritual written by the Second Panchen Lama was recently translated into English by Sharpa Tulku and Perrot.[513] Another Dge-lugs-pa fire offering manual written by Mkhas-grub Rje was translated into Japanese by Nakayama.[514] Lessing described the ritual he observed at the Yung-ho-kung Temple.[515] Beyer and Panchen Ötrul provide a brief overview of the fire offering.[516]

A thorough discussion of the fire offering ritual is neither necessary nor possible here. Here, only the special features of this ritual when it is performed in conjunction with consecration will be noted. Two types of fire offerings are performed during the consecration. An increasing fire offering is performed on the main day of the ritual and a peaceful fire offering is a part of the concluding rituals performed on the third day. The classification of fire offerings follows the general classification of rituals into pacifying, increasing, subduing and destroying (*śânti, puṣṭi, vaśya, abhicâra*; *zhi-ba, rgyas-pa, dbang, drag-po*).

In general, pacifying fire rituals are performed for pacifying obstacles, calamities, illness, sins, everything inauspicious,[517] "impediments to the accomplishment of liberation and omniscience, transgression of the three vows,"[518] ignorance and discursive thoughts.[519] A pacifying fire offering may be performed before constructing a new house, before going on a journey and so forth. This ritual is commonly performed also at the end of the approaching practice (*bsnyen-pa*) connected with ones *yi-dam* in order to compensate for any excess or omission (*lhag-chad*) which might

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[511]Snellgrove 1959: II. i.1; Tsuda 1974: ch. XXIII and ch. XXVIII.

[512]1971-72:207-300.

[513]1987.

[514]part II: 1988:293-303 (Part I is not available to me at present).

[515]1942:150-161 and plates XXX-XXXII.

[516]Beyer 1973:264-275; Panchen Ötrul 1987:69-75.

[517]*Bkra mi shis-pa thams-cad.* SS2. 288.5-6.

[518]*Thams-cad-kyi thar-pa dang thams-cad mkhyen-pa sgrub-pa la bar-du gcod-pa dang / sdom-pa gsum dang 'gal-ba'i bcas dang /* (*ibid.*).

[519]*Ma-rig rtogs tshogs.* Sde-srid Sangs-rgyas-rgya-mtsho p. 236.2.

have occurred during that practice. Similarly, a pacifying fire offering is performed on the last day of the consecration in order to compensate for any mistake in its performance. Sde-srid Sangs-rgyas-rgya-mtsho[520] quotes the Rdo-rje Snying-po Rgyan which says the fire offering ritual as follows, "Any excess or omission there may be in the secret mantra, the fire offerings will compensate for all."[521] A pacifying fire ritual "compensates for the faults of unclear meditative stabilization, poorly recited and badly or incompletely said mantras."[522] In fact, the pacifying fire offering ritual is an elaborate version of the ritual of requesting forbearance (*bzod-gsol*) performed at the end of each day of the consecration and other rituals. When the consecration is performed in a more abbreviated manner, manuals such as that of the First Panchen Lama[523] instruct the performer to replace the pacifying fire offerings with the request for forbearance.

Sde-srid Sangs-rgyas-rgya-mtsho cites the following in explaining how the fire offering ritual functions,[524]

> By the fire offering the deities are satisfied; being satisfied they generously bestow accomplishments (*dngos-grub, siddhi*). Any excess or omission there may be in the approach practice (*bsnyen-pa*) will be compensated for by the fire offerings. Thus, because the Supreme Three Bodies are pleased, the fire offering ritual is highly praised.[525]

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[520]P. 237.2-3.

[521]*Gsangs-sngags lhag-chad gang yin-pa / thams-cad sbyin-sreg dag-gis bskongs /* Toh. 451, Tog Palace vol. 96, p. 558.2.

[522]Ötrul Panchen 1987:73.

[523]P. 867.

[524]Sde-srid Sangs-rgyas-rgya-mtsho mentions as his source the Kha-sbyor. At present I am unable to trace this quote in the Rnal-'byor-ma Bzhi'i Kha-sbyor-gyi Rgyud. Beyer 1973:264-265 also has a similar citation which he found in a work by Kong-sprul Blo-gros-mtha'-yas. Since Beyer does not provide the Tibetan it is impossible to know whether the variations in his version result from a different text or from inaccuracy in his translation of this difficult passage. The following is only the second part of this citation.

[525]*Spyin-sreg-gis ni lha-rnams tshim/ tshim nas dngos-grub rab-tu stsol/ gang-zhig bsnyen-pa'i lhag-chad-dag/ sbyin-sreg-gis ni yang-dag skong/ de spyir sku-gsum-mchog*

In the course of the fire offering ritual thirteen different offerings are made to the deities whose tongues are visualized as the fire. During the preparation (*sta-gon*) and concluding rituals (*mjug*) these offerings are made to the Vedic deity Agni. In the main part of the ritual (*dngos-gzhi*) similar offerings in larger quantities are made to Rdo-rje-'jigs-byed and his consort. Each of the thirteen substances offered has a specific purpose such as protection, increase, wealth, strength, wisdom, etc., in addition to the general purpose of the ritual as a whole.[526]

The performance of the fire offerings during the consecration I observed relied on the manual written by the Second Panchen Lama Blo-bzang-ye-shes (1663-1737) entitled "Rdo-rje sgra-dbyangs gling-gi zhal-'don Dpal Rdo-rje-'jigs-byed chen-po'i zhi rgyas-kyi sbyin-sreg nag-'gros-su bkod-pa."[527] As is indicated by its title, it includes both pacifying and increasing rituals. It was translated into English by Sharpa Tulku and Perrot.[528]

Two features distinguish the increasing fire offering performed during the consecration from its performance as an independent ritual--the object of increasing and the recipient of the offerings. Increasing fire offering rituals are performed, in general, for increasing life, wealth, courage, strength, harvests, merit, wisdom, study and practice of religion, and so forth.[529] Some of these general purposes are recited along with each of the thirteen offerings made to either Agni or Rdo-rje-'jigs-byed, according to the Second Panchen Lama as follows:

> For us -- ritual master, disciples, patron and attendants -- may life span, merit, wealth, brilliance, learning and practice of the three collections of scriptures, and the four classes of *tantra*, all the good qualities of the three trainings (*bslabs-pa gsum*) increase (*puṣṭiṃ kuru Oṃ*).[530]

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*mnyes-pas/ sbyin-sreg cho-ga rab-tu bsngags/* pp. 236.6-237.1.

[526]See Sharpa 1987: xii; Beyer 1973:271-2; Ötrul (Panchen) 1987:72-73, etc.

[527]See abbreviations SS.

[528]See abbreviations S.

[529]Ötrul (Panchen) 1987:70; Sde-srid Sangs-rgyas-rgya-mtsho 236.

[530]R. 421.2-4

In the case of consecration certain objectives unique to it are appended:

> And particularly may the activity for *Dharma* (*'phrin-las*) of the Body, Speech and Mind of the consecration deities and all the multitude of clouds of offerings increase (*puṣṭiṃ kuru Oṃ*).[531]

As is common in Tibetan rituals, the special objective of the increasing fire offering performed as part of the consecration does not supplant the sanctified purposes for which the ritual itself is performed, but is simply added to them. The special objectives here are two. First, increasing of the *'phrin-las* of the *lha* abiding in the receptacle; that is to say, in the effect of the presence of a Buddha emanation, including blessing of the locality, prevention of misfortunes, increasing of auspicious events, compassion, virtue, study and practice of Buddhism and so forth, in other words, to increase the effect of the consecration ritual itself. Thus, one of the purposes of the increasing fire offering here is to augment the potency of the consecration.

The second objective, expressed in the words recited with each offering, is an increase in the offerings which will be made to the receptacle both during and after the consecration. This objective is clearer in the anointing ritual which takes place at the end of the fire offerings, where in the case of a consecration the following words are appended:

> Particularly, may there be inexhaustible and uninterrupted amassment of clouds of offerings for the receptacle[s] of Body, Speech and Mind and for temple[s].[532]

One of the major functions of the consecration ritual is to create an object worthy of offerings which will serve as a base for the accumulation of merit and as a source of income for the monastery. The fire offerings ritual here is meant to increase these offerings, or, again, to accomplish one of the main expected results of the consecration ritual. Some

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[531]R. 421.4-5.

[532]R. 424.1-2.

consecration manuals, such as that of Sde-srid Sangs-rgyas-rgya-mtsho,[533] also add another object for increasing--increasing the merit of the patron.

The other feature specific to the increasing fire offering ritual in consecration is the recipient of the offerings during the main part of the ritual. While the pacifying fire offerings are offered to Rdo-rje-'jigs-byed and his consort who are invited specifically for this purpose in a ritual independent of the consecration, the increasing fire offerings are made to the consecration deities, that is to say to Rdo-rje-'jigs-byed and his consort who abide in the receptacle. Therefore while Khri-byang Rin-po-che's manual does not provide further details on the pacifying fire offering ritual, it includes not only a complete outline of the increasing fire offerings, but also certain portions of it with modifications. This is similar to the ritual of entrance into the mandala performed for the consecration deities, where certain portions of the mandala ritual are imbedded in the consecration manual, including all the cases where utterance and actions related to the practitioner are replaced with those related to the consecration deities.

The increasing fire offering performed during the consecration is similar to such rituals performed in conjunction with a mandala,[534] but, instead of inviting the deities of the mandala into the hearth, the deities who abide in the receptacle are invited there. For this purpose at the heart of the Fire Lha (Agni) who has been invited into the hearth during the preparatory rituals, the residence of Rdo-rje-'jigs-byed and his consort is generated according to the *sâdhana*. Then, the ritual helper, holding incense in his hand, enters the assembly hall (unlike Japanese fire rituals, the Tibetan fire offering is always performed outside), and prostrates in front of the consecration deities who reside in the ritual mirror[535] on the bathing mandala . He pronounces an invitation for the consecration *lha* to come to the hearth. Then for each invited *lha* he takes one *tsam-pa-ka* 'flower' while reciting the *lha*'s mantra[536] and places it in the designated vessel (*mtshan-ma'i snod*) held in his hand. At the same time he visualizes

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[533]P. 249.

[534]Cf. S. 31-35.

[535]Or in the representation of the receptacle.

[536]In this case he recites Rdo-rje-'jigs-byed's action mantra and the mantra of his consort.

that the consecration deities are conveyed from the bathing mandala to the designated vessel. As was the case in the invitation of the *lha* from Bodhanath Stûpa to the assembly hall before the consecration (cf. R. 367.6), the conveyed *lha* is conceived of as a mirror image, or as "a second *lha* emanated as a second butterlamp is lit from another."[537] The designated vessel is carried to the hearth outside in a procession accompanied by monks wearing ceremonial hats, carrying canopies (*gdugs*), banners (*rgyal-mtshan*) and flags (*ba-dan*) and playing musical instruments in reverence. Outside they circumambulate the assembly of monks performing the fire offering. The ritual helper offers the designated vessel to the ritual master who conveys the deities into the hearth by taking each flower from the designated vessel and placing it in the fire while reciting the *lha*'s mantra and visualizing that the consecration deities are invited from the designated vessel into their visualized residence in the hearth.[538] After the fire offerings to the consecration deities are completed, the deities are returned to the bathing mandala in a similar ritual action. The ritual master makes as if he takes the flowers back from the hearth and places them in the designated vessel, while visualizing the deities' return. The ritual helper accompanied by the procession of monks carries the vessel back to the assembly hall and places the *tsam-pa-ka* 'flowers' in front of the ritual mirrors or the representation of the receptacle, while visualizing that the deities "become inseparable from the consecration deities."[539]

Before the departure of the deities from the hearth the assembly

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[537]*Lha gnyis-pa re mar-me gcig las gnyis chad-kyi tshul-du* (S. 261.2).

[538]Cf. Sharpa 1987:32-33; Beyer 1973:270-271; Ötrul 1987:73; where a similar process involving the invitation of a *lha* from the main mandala to the hearth is described.

[539]*Rab-tu gnas-bya'i lha-rnams dang gnyis-su-med-par gyur* (R. 424.5-6). The original flowers were, of course, burnt in the fire. These are additional flowers kept in the designated vessel. In saying that the ritual helper places the flowers in front of the mirrors or the representation of the receptacle, I follow the ritual manual (R. 425.1). In fact, the ritual helper placed the designated vessel inside the main mandala palace, as in the case of the invitation of the *lha* from the main mandala (cf. SS. 268.3-5; S. 54). This is the only instance where I observed a significant deviation from the instructions of the consecration manual during the performance.

recites one of the common verses for departing deities. This verse was discussed above among the concluding rituals of the preparation. Note that the wording here includes the following: "After departing to the Buddha's land may you return once more." (R. 424.5) As is clear in the following sentence, the deities here do not depart back to the Buddha land but absorb back into the consecration deities. This is another example of the preservation of standard pronouncements even when the context does not justify it.

Some consecration works say that one should perform not only two fire offerings but four; one for each of the four actions. For example, Gung-thang-pa stipulates the performance of the fire offerings of destroying (*drag-po'i sbyin-sreg*) at the expelling of the obstructions (*bgegs-bskrad*); fire offerings of subjugating (*dbang-gi sbyin-sreg*) before the opening of the eye of the receptacle; fire offerings of increasing after the opening of the eye for increasing all accumulations of goodness; and fire offerings of pacifying at the end in compensation for excess and omissions.[540]

**The empowerment of the milk porridge (*'o-thug sgrub-pa*).**

The milk porridge (*'o-thug, pâyasa*) will be served as part of the feast (*tshogs-'khor, gaṇa-cakra*) refered to below. Here, the ritual master prepares it for this purpose by empowering it with the action mantra of Rdo-rje-'jigs-byed. When a feast ritual does not follow, the milk porridge is served after the fire offerings as leftovers of the *lha* (*prasâda, lhag-ma*).[541] As with the fire ritual, the milk porridge also has Vedic origins. Sen defines *pâyasa* as "a meal of rice cooked in milk, offered as

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[540]*Bgegs bskrad-pa'i skabs-su drag-po'i sbyin-sreg/ spyan-dbye'i gong-du lha-dbang-du byed-pa'i dbang-gi sbyin-sreg/ spyan-dbye sogs grub-ste legs-tshogs thams-cad spel-pa'i rgyas-pa'i sbyin-sreg/ mjug-tu lhag-chad skong-ba'i zhi-ba'i sbyin-sreg dang bcas bzhi-ga mdzad/* p. 105.5-6.

[541]See the discussion of the feast below.

oblation."[542] Similarly, in the Vajrâvali, Abhayâkaragupta provides instructions on the making of *'o-thug*, "Bruise the rice, mix together butter, honey and molasses (or brown sugar); pour milk."[543] Nowadays, the milk porridge is still made according to Abhayâkaragupta's instructions. In addition, together with the milk porridge *caru* is also offered. The *caru* is a very common offering in Vedic rituals which was extensively studied by Gonda[544] who explains it as "pap or porridge of unpounded rice, barley etc. boiled in water with milk or butter presented in an earthen cooking vessel (*sthâlî*)." Similarly the Consecration Tantra[545] indicates that the *caru* is made with butter and milk. In our case, similar to the *tâmbûla*, the *caru* is offered as a *gtor-ma*. In many of the early consecration works, including the Consecration Tantra and some of those found in the Tanjur, not *'o-thug* but *caru* alone is offered as *prasâda*.

## Opening the eyes and other faculties (*spyan sogs dbye*).

The opening of the eyes of an image is a consecration in its own right. It seems to have been an independent consecration ritual which chronologically preceded the tantric consecration. Nevetheless, as various other ritual actions mentioned elsewhere, it was not supplanted but modified and adopted into the present ritual. Obviously, the eye opening ritual originated with the consecration of images, rather than of *stûpa*s and books. As we have seen, most Tibetan consecration manuals are written for all three major receptacles of Body, Speech and Mind. Some ritual components are meant to be performed only when appropriate. But, in every major consecration all three receptacles are present. Therefore there is always a justification for performing this ritual action. Furthermore,

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[542]1978/82:149; see also Gonda 1980:103-104.

[543]*'Bras ma grubs-pa dang / mar dang sbrang-rtsi dang / sha-kha-ra-rnams dang bsres-pa'i 'o-ma blugs* (Toh. 3140, p. 124.5).

[544]1987:149-189; see also Sen 1978/82:66 and Renou 1954:66 which have similar definitions.

[545]Toh. 486, p. 297.2.

even though, typically, Tibetan *stûpa*s do not have eyes, the great *stûpa* of Bodhanath, the consecration of which is discussed here, does possess them.

There is evidence to indicate that the ritual of opening the eyes has been practiced in almost every Buddhist country, including Sri Lanka,[546] Thailand,[547] Cambodia,[548] Japan,[549] and China, as well as in Hindu India[550] and Egypt.[551] As pointed out by Gombrich, Pâli literature contains references to the opening of the eye which date at least to the fifth century: Buddhaghoṣa refers to it as well as in the sixth century Mahâvaṃsa. Yet, at that time this ritual was already "believed to be far older."[552] Schopen pointed to an allusion to eye opening in the Ratna-guṇa-saṃcaya-gâthâ (VII 2), "which is almost certainly several centuries earlier than Buddhaghoṣa."[553] The earliest dated mention of the Tibetan term for eye opening (*spyan-dbye*) known to me is from an inscription in cave 365 in Tun Huang dated by Huang Wên-huan[554] and Uray[555] to 834-835 C.E. This inscription commemorates the opening of the eyes of an image (*sku-gzugs spyan phyed*) in the personal shrine of Hon Pen (or Hung-pien), the preceptor of the Buddhists in Tun Huang.[556] It is also interesting to note that in most instances the Indian consecration works called Pratiṣṭhâ-vidhi which occur in the Tibetan Tanjur were translated by the Tibetan Rab-gnas Cho-ga, but in three cases, including the works by Kun-dga'-snying-po and Prajñâpâlita, Pratiṣṭhâ-vidhi was translated by Spyan-dbye.[557] The subject-matter of the latter is, however, no different

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[546]Gombrich 1966; Ruelius 1978b; Coomaraswamy 1908:70-75.

[547]Tambiah 1984:250;Wells 1960:128-9.

[548]Leclère 1917:381-2.

[549]Frank 1988:70-71.

[550]Eck 1981:5-6, Goudriaan 1965:174-5; Welborn 1984:77-78.

[551]Budge 1909.

[552]Gombrich 1966:26.

[553]1987:215-216.

[554]1980:48.

[555]1984:351.

[556]Uray 1984:350; Stein 1983:200 & n. 95; Stein 1988:1425; see also the mention of *sku-bla spyan-dbye* in Thomas 1951: II 381.

[557]Toh. 1284, 2521, 2522.

from the subject-matter of the former. Thus, the term *spyan-dbye*, 'opening the eyes', seems to have been an alternative translation for *rab-gnas*, 'consecration'.

In all detailed accounts of the eye opening available to me at present, this rite is but one in a multiplex consecration ritual. In Sri Lanka it is accompanied by *paritta* and a sixfold ritual (*ṣaḍ-aṅga*).[558] In Bangkok, "the ceremony of 'opening the eyes' of the image (*bôêk phra nêt*) is not part of the consecration ceremony but a separate and less important sequence...,"[559] the climax of the consecration being the chanting of the *gâthâ buddhâbhiṣeka*.[560] According to the Hindu Vaikhânasa school, the opening of the eye is but one among twenty-five ritual actions, their culmination being the sprinkling of the image with water in a vase into which Viṣṇu was invited.[561] More such examples are found in the literature mentioned above.

It seems that it is not only the Tibetan ritual that is composed of a number of ritual actions which may have been independent rituals capable of accomplishing a consecration on their own right, but later became subordinated to a more recent ritual. Failing to recognize the present-day ritual as such an aggregate creates problems in its interpretation. Analyzing the Vaikhânasa consecration, Welbon remarks:

> That this ritual [the eye opening] is a crucial stage in the installation of the image is unquestionable. But it is just as certain that the *pratiṣṭhâ* is not accomplished through this ritual eye-opening... With certainty, we can say no more than that through this ritual the image is mysteriously changed and its very special career has begun.[562]

Welbon seems inclined here to consider the consecration as a unified whole. Therefore he is puzzled by the presence of more than one ritual

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[558]The sixfold ritual consists of *devapûjâ*, *navagrahapûjâ*, *Bhairavapûjâ*, *Indrakîlapûjâ*, *Khadgapâlapûjâ*, and *Kalasthâpanapûjâ* [*Kalaśasthâpanapûjâ* ?] (Ruelius 1978b:320).

[559]Tambiah 1984:250.

[560]*Ibid.*: 249.

[561]Welbon 1984:75-6.

[562]*Ibid.* 78.

action which seems to accomplish the purpose of the consecration:[563]

> ... it can be noted that although the structure of the proceedings is relatively straightforward and easy to follow, the 'central mystery', if I may so term it -- namely, the transformation of an artwork into a *mûrti* -- remains veiled. That is, it is not altogether clear precisely at what point in the ceremonies the image becomes divinity incarnate.[564]

The occurrence of the eye opening in considerably different consecrations, however, clearly demonstrates the agglutinative nature of the consecration ritual in various Buddhist cultures. In most of them the opening of the eye is not the dominant means of consecration, but an important ancillary. Yet, it still preserves the characteristics of an autonomous consecration.

The basic meaning of the ritual of eye opening is enlivening or vivifying. Having been endowed with sense faculties, the image is no longer merely inert metal or wood; it has been animated.[565] Its eyes being opened the image, or rather the *lha*, can bestow *darśan*,[566] one of the most important means of communication with a *lha*. The roots of the concept of *darśan* are much older than medieval times. In his study of 'Eye and Gaze in the Veda', Gonda has suggested that the strong emphasis in ancient India on the eyes should "consciously or unconsciously have been made an element in a variety of rites and religious customs..."[567]

The eye is related not only to life, but also to knowledge and wisdom.[568] The opening of the eye represents, in Buddhist views, the Enlightenment. This has been pointed out by, among others, Frank:

> Il est bien connu que l'œil est un symbole de sapience et d'Éveil; sa présence signifie de manière toute spécifique que le

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[563]As mentioned above, it seems that the climax of the Vaikhânasa consecration is in the sprinkling of the image with vase water, as Welbon himself states later (p. 80).

[564]Welbon 1984:77.

[565]Gombrich 1966:24; Welbon 1984:78; Frank 1988:71; Delahaye 1982:47, etc.

[566]Eck 1981.

[567]1970:4; see also Schopen 1987:214-216, n. 9.

[568]Eck 1981:7.

Vénéré figuré dans l'image voit la Vérité et la fait voir.[569]

Similarly, Leclère remarks:

> The Cambodians, the Siamese, the Laotians and perhaps other Buddhist peoples recall the interior spiritual event of the Buddha's achieving *bodhi* in miming the literal opening of the statue's eyes with a needle.[570]

Tibetan works, however, do not explicitly mention any of these interpretations of the eye opening. Before analyzing this ritual act according to Khri-byang Rin-po-che's manual, I would like to describe how this act is performed. The accounts of the eye opening mentioned above do not all refer to the same ritual action. While the Ratna-guna-saṃcaya-gâthâ, Gombrich's account, etc., refer to the painting of the eyes which were left unpainted until that moment -- an action performed by the artist--other reports, such as those by Wells, Leclère, and so forth, refer to actions such as the removal of wax from the eyes of the image, or making as if piercing the eye by a needle--actions performed by monks or priests.

In the Tibetan tradition both forms of eye opening are practiced. However, the painting of the eyes by the artist does not seem to be, at least in the practice of Tibetan monasteries in the Kathmandu valley that I observed, part of the public consecration event. Its significance seems to be first and foremost for the artists themselves.[571] On the other hand, the ritual of eye opening is an important part of the consecration. A similar situation is described also by Welbon[572] and Gourdriaan[573] where the eye opening performed by the artist is designated *amantraka* ('without mantras'), "not itself a ritual act from the VAK's [the ritual manual] perspective,"[574] while the ritual of eye opening is designated *samantraka* ('with mantras'). The Tibetan eye opening here is performed by the ritual

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[569]1988:70.

[570]Quoted in Tambiah 1984:252. I was unable to trace Tambiah's reference to its source.

[571]Cf. also Manen 1933:106; Welbon 1984:101, n. 23.

[572]Welbon 1984:77-78.

[573]1965:174.

[574]Welbon 1984:77.

master who takes some eye ointment (*mig sman*) from a small bowl (*ting*) with the help of a special 'eye-spoon' (*mig-thur*) made of gold and makes as if he offers this to the eyes of the receptacle [or its representation or reflection in the mirror].[575] He holds the spoon with the *mudrâ* of Locanâ (Spyan-ma)[576] while visualizing that it is Locanâ who holds the spoon.[577] The eye ointment is usually made of honey, butter and saffron water.[578]

Included in the Indo-Tibetan initiation rituals is also a ritual of eye opening. This ritual, which immediately precedes the mirror initiation discussed above, is performed according to the *sâdhana* of Rdo-rje-'jigs-byed as follows:

> 'On each of one's [the practitioner's] eyes there is [the seed syllable] *Praṃ*'.
> Holding the *vajra* in [your] right hand toward the eyes as if it were an eye-spoon (*mig-thur*), [recite]:
> '*Oṃ vajra-naitraṃ aḥpahara paṭalaṃ Hrîḥ*.[579]
> As the king of the eye healers removes the worldly eye film,
> so, O son, the Victorious Ones remove your film of ignorance.
> Freed from the film [which causes] ignorance,
> the eye of Knowledge has been opened.'[580]

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[575]Cf. R. 426.1-5.

[576]Sde-srid Sangs-rgyas-rgya-mtsho, p. 246.

[577]Khetsun Sangpo (Mkhas-btsun-bzang-po) Rin-po-che, oral information, Kathmandu 1988.

[578]So in the Dga'-ldan-chos-'phel-gling consecration; see also PC: 853; Gung-thang-pa, work 1, p. 62; Sde-srid Sangs-rgyas-rgya-mtsho, p. 246; Abhayâkaragupta mentions only butter and honey (p. 124.3).

[579]Read *apahara* for *aḥpahara*; '*Oṃ* Remove the film of the *vajra* eye *Hrîḥ*.'

[580]*Rang-gi mig gnyis la yi-ge praṃ re-re/ Oṃ vajra naitraṃ aḥpahara paṭalaṃ Hrîḥ/ zhes lag-pa g.yas-kyi rdo-rje mig-thur-gyi tshul-du mig-gi thad-du bzung-ste/ ji-ltar mig-mkhan rgyal-po-yis/ 'jig-rten ling-tog bsal-ba-ltar/ bu khyod-kyi ni mi shes-pa'i/ rab-rib rgyal-ba-rnams-kyis bsal/ ma-rig-pa'i ling-tog dang bral nas ye-shes-kyi spyan-bye-bar gyur/* J. 231.5-232.1; cf. also KL 340-341; Wayman 1973:69 and 1970/84:160; Dalai Lama XIV 1985:340-341.

In explaining a very similar ritual action during the Kâlacakra initiation in 1985, His Holiness the Fourteenth Dalai Lama said.

> The purpose of giving eye medicine is to establish predispositions for engendering special realization of the emptiness of inherent existence... The students imagine that on each of their eyes is the black syllable *praṃ*; these are considered to contain all of the student's ill-deeds and obstructions and, in particular, factors preventing perception of reality. When I make the gesture of opening your eyes with the eye-spoon, imagine that the syllables are suddenly removed.[581]

The eye opening ritual in Khri-byang Rinpoche's manual includes recitations which seem to have been gathered from different sources. Other consecration manuals may contain only one of the four pronouncements given there. The first verse is very similar to the one recited during the eye ointment initiation. It seems, in fact, to be a different translation from Sanskrit or a variant wording of the same verse. Regarding the eye opening as an initiation ritual for the receptacle would entail the problem of explaining how an initiation can be conferred on an Enlightened *lha*, a problem considered in the section on initiation, above. Yet it is possible that the eye opening with ointment in both consecration and initiation belongs to pre-tantric rituals. The notion of an all-seeing eye is both universal and ancient. Common in Buddhism are the 'divine eye' (*lha'i mig, divya-cakṣu*), classified among the supernatural knowledges (*mngon-shes, abhijñâ*), and the classification of three and five eyes, which has been surveyed by Wayman.[582] Furthermore, the attainment of 'eye ointment' (*mig-sman*), which enables one to see all the worlds, belongs to the eight ordinary *siddhis* (*thun-mong-gi dngos-grub brgyad*).[583] It is possible, then, that the opening of the eye with ointment was at some point considered a ritual for endowing the image with extraordinary qualities

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[581]Dalai Lama XVI 1985:340.

[582]1970/84:153-161.

[583]Rigzin 1986:171-172; Beyer 1973:252-253.

such as a divine eye. It is equally likely, however, that this verse of eye opening was simply borrowed from the initiation because it seemed generally appropriate with little attention paid to its context. Such examples are not unknown, and we have seen a similar occurrence where a verse for the departure of the deities to their Buddha land was adopted into the ritual in which the deities were requested to depart from the fire offering hearth to the receptacle (or mandala). It should also be noted that the verse for the eye opening is not unique to Khri-byang Rin-po-che's manual, but appears also in the preceding consecration manuals by the First Panchen Lama[584] and 'Dul-'dzin Grags-pa-rgyal-mtshan.[585] Even if the verse of opening the eye of an image does not suit the context here, there is no doubt that for those familiar with Tibetan rituals the notion of opening the eye of the receptacle immediately evokes allusions to the opening of the eye of a disciple in an initiation. Rje-btsun Grags-pa-rgyal-mtshan provides the following interpretation:

> It is called opening the eye because just as by opening the eye of a blind person he or she are able to enter the city, so by opening the eye of an image it is able [to act] for the sake of sentient beings.[586]

The first part of this quote alludes to the well known notion of a disciple who, as a blind person, cannot find his way to the city of liberation and Enlightenment. But through Buddhist means such as the Perfection of Wisdom, or an initiation, he or she are able to tread the path to Enlightenment. With regard to the Perfection of Wisdom, this notion is found in the passage from the Ratna-guṇa-saṃcaya-gâthâ which has already been mentioned:

> How can those niyutas of kotis of born-blind, who are without a guide,

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[584]P. 853.1-2.

[585]P. 376.5.

[586]*Long-ba mig-phye nas grong-khyer-du 'jug nus-pa bzhin sku-gzugs spyan-phye nas sems-can-gyi don-nus-par bya-ba'i phyir spyan-dbye zhes-bya'o/* Rgyud-kyi Mngon-rtogs 53.4.6-54.1.1.

Who are not conversant with the way, find an entrance to the city?
Without wisdom these five perfections are eyeless:
Those who are without the guide are unable to experience enlightenment.
When they are taken hold of by wisdom,
Then, having gained the eye, do they get that designation [i.e. 'perfection'].
It is like a [religious] painting [of a deity or a saint] which is complete except for the eyes.
Only after the eyes are painted in does one get one's fee.[587]

Similarly, Grags-pa-rgyal-mtshan refers also to the opening of the disciple's eye in the initiation of eye ointment. However, the analogy is taken a step further. Playing on the allusion to the eye opening initiation, Grags-pa-rgyal-mtshan explains that the eye of the image is opened so it would be able to act for the sake of sentient beings. We will return to this point soon.

Other authors of consecration manuals introduce some modifications to the verse for the eye opening borrowed from the initiation. Brag-phug Dge-bshes, for example, has the following:

As the king of the eye healers removes the worldly [eye] film, so [I] shall open the eye of the Victorious Ones for the sake of sentient beings.[588]

A very similar verse is found also in other consecration works, including that of Advayavajra found in the Tanjur.[589] This verse better accords with the context. However, this ritual action, like some of the offerings discussed above, does not have any consequences for the receptacle itself. It is performed solely for the sake of the performer and other sentient beings.

On the other hand, the mantra which accompanies the opening of the

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[587]VII 1-2, translated by Conze 1975:23.

[588]*Ji-ltar mig-mkhan rgyal-po-yis/ 'jig-rten rab-rib bsal-ba ltar/ de-bzhin rgyal-ba-rnams-kyi spyan/ sems-can don-du dbye-bar bya/* p. 312.4-5.

[589]Toh. 1487, p. 313.5-6.

eye [*Oṃ cakṣu cakṣu samanta viśodhaniye Svâhâ*][590] does indicate an effect on the receptacle--the purification of its eyes. Thus, unlike the modified former verse and the one following, the mantra reflects the notion of certain transformations of the receptacle through the eye opening.

The second verse recited during the eye opening is similar to some of the verses of the offering of the bath or ornaments discussed above, as well as to a great number of verses recited during the enthronement offering that will be discussed later on. As the Buddha already possesses or is in no need of anything that could be offered to him, this verse indicates that the Buddha is also endowed with the Eye of Knowledge. The opening of the eye here is an act of offering whose merit is dedicated to all sentient beings. Thus, the ritual of opening the eye in this case, as in the case of other offerings, is separated from its original meanings, whether those meanings be enlivening the receptacle, emulating the Enlightenment, or another, and is framed by the now familiar formula "Even though ... by [this act] ... may all sentient beings attain Enlightenment," which gives it another interpretation. It stresses the aspect of dedicating the merit resulting from such an action, its benefits for the performer, and the lack of any actual need for it on the part of the receiver.

The final aspiration pronounced while opening the eye of the receptacle is intended to have an effect on the receptacle. This, in fact, seems to be the most important feature of the Tibetan eye opening. It consists of the following request to the *lha* residing in the receptacle: "May [you] apply [yourself] to look with Knowledge on the patron and others."[591] or, "May [the receptacle's eye] become an eye which takes upon itself to look with compassion on us."[592] This is explained not only as the purpose of opening the eye but also as the aim of the entire ritual. As was mentioned already, eye opening is used also as a synonym for consecration. Thus, when Gung-thang-pa explains the essence (*ngo-bo*) of the consecration, he first mentions "the effecting of the firm abiding of the *ye-*

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[590]R. 426.2-3.

[591]R. 426.4-5.

[592]*Bdag-cag-rnams la thugs-rje'i gzigs-pa lhur-len-pa'i spyan-du gyur /* (Brag-phug Dge-bshes p. 296.4).

*shes sems-dpa'* in each of the receptacles of Body, Speech and Mind."[593] Then he goes on to say,

> The main action or imperative of the consecration is effecting the indistinguishability of the *ye-shes sems-dpa'* and *dam-tshig sems-dpa'*. To this the ritual of eye opening is appended because its aim is the commitment to look on the trainees (*gdul-bya*) with a compassionate eye until the end of *saṃsâra*.[594]

Thus, these consecration works interpret the eye opening as a ritual for inducing the eye of the Buddha, already introduced into the receptacle, to look with compassion on sentient beings. They consider the eye opening as an ancillary to the tantric consecration and therefore do not attribute to it any consecratory functions of its own such as enlivening or deification, but rather explain it as strengthening the effect of the consecration. The main purpose of the consecration is to establish a *lha* [a Buddha] in the receptacle, who will perform the activities of the Buddha, including having compassion for all sentient beings. Like the increasing fire offerings, then, the opening of the eye serves to increase the potency of the result of the consecration.

Some early consecration manuals such as the one by Grags-pa-rgyal-mtshan instruct the performer to open the eye not with eye ointment but using a few colored powder particles from the mandala.[595] Since particles of the mandala embody the *lha* during the ritual, the ritual action amounts to introducing the *lha* of the mandala into the image's eyes. This would

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[593]*Sku gsung thugs-kyi rten so-so la ye-shes-pa-rnams brtan-par gnas-par byed-pa dang /* work 2, p. 101.5-6.

[594]*Zhes rab-gnas-kyi bya-ba'am dgos-pa'i gtso-bo dam-ye dbyer-med-du byas-te/ 'khor-ba'i phyi mtha'-bar-du gdul-bya-rnams la thugs-rje'i spyan-gyis gzigs-pa lhur byed-pa'i don yin-ba'i rgyu-mtshan-gyis spyan-dbye'i cho-gar yang btags-pa yin/ ibid.* p. 101.6-102.1.

[595]Grags-pa-rgyal-mtshan 247.3.1. Bsod-nams-rgyal-mtshan in his commentary on the Hevajra Tantra mentions both mandala particles and eye ointment of fresh butter and honey (p. 411.4).

make the eye opening equivalent, to a certain extent, to the main sequence of the tantric ritual of inviting a *lha* into the receptacle. However, this tradition was discontinued.[596]

In an analogous manner to the opening of the eye, the consecration ritual includes the opening of other faculties, namely the ear, nose, teeth and mouth. These ritual acts seem to be extensions of the eye opening which carry lesser significance. They resemble offerings made to the receptacle rather than a transformation in its status. They cannot, however, be simply called 'a beauty treatment' as in Sharpa.[597] The first verse which accompanies the opening of each faculty can be found in the consecration work of Advayavajra in the Tanjur.[598] The only point which requires some clarification with regard to these offerings is the use of *tsakli*. While a large number of monasteries possess a special golden spoon for the ritual of opening the eye, which occurs also during initiations [or, alternatively, use the *vajra* for this purpose], the golden instruments required for opening the other faculties according to manuals such as that of Advayavajra,[599] are rare. For opening the other faculties (as well as for most of the enthronement offerings), *tsaklis* are used. These are small pictorial representations of each offering mounted on a small wooden stick. The ritual helper places a bowl decorated with a lotus design and filled with uncooked rice between the ritual master and the representation of the receptacle with the two mirrors next to the latter (see diagram 2). Having recited the appropriate verses and mantras, the ritual master places the corresponding *tsakli* in the rice bowl. Supported by the rice, the *tsakli* remain standing. These *tsaklis* serve as a basis or support (*rten*) for the visualized offerings (see section on offering, above).

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[596]So Ngag-dbang-bstan-'dzin Rin-po-che, the abbot of Tengpoche monastery, who is familiar with both Sa-skya-pa and Rnying-ma-pa consecrations as performed nowadays, told me.

[597]1985:46.

[598]Toh. 1487, pp. 313.6-314.3.

[599]Toh. 1487, p. 313.6-7.

**The feast (*tshogs-'khor, gaṇacakra*).**

The feast is often performed as an independent ritual, or as an ancillary to another, in which case it can last a whole day or may be repeated for several consecutive days.[600] Here a very short form of the feast ritual is performed. The main feature of this ritual is the 'gathering' (*tshogs, gaṇa*) of both people and food, and the sharing of the food after it has been blessed by the *lha*. The ritual patron, the monastery performing the ritual, and lay and monastic people who participate in the feast contribute edibles which nowadays consist mostly of biscuits, popcorn, candies, bread and fruit mixed with some more traditional foods such as sweet *rtsam-pa* (roasted barley flour) with *phyu-ra* (hard cheese) and *kab-tse*. These offerings are set near the main mandala together with the milk porridge (*'o-thug*, see the section on the fire offering). They are blessed in a similar way to the blessing of the inner offerings,[601] and offered to the *lha*. Later[602] these offerings are distributed to the assembly of monks as blessed remainders of the *lha* (*prasâda*). It is customary to share these blessings with others who have not attended the ritual. A common pronouncement accompanying these offerings is the one which occurs in Khri-byang Rin-po-che's manual with regard to the milk porridge:

> Eat the[se] remainders of the Tathâgata for the sake of complete purification of [your] sins.[603]

The remainder of offerings made to *lha* are blessed substances charged with powers (*byin-brlab*). Again, the verses accompanying the offerings reflect differing conceptions of this act. While the first verse recited during the feast in Khri-byang Rin-po-che's manual[604] assumes the

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[600]Lalou 1965; Beyer 1973:312-318; Tulku Thondup 1980: last ritual.

[601]Cf. Beyer 1973:158-159.

[602]Since the schedule of the main day of the consecration is very full, the feast offerings are not distributed to the monks at this point, as in an ordinary feast ritual, but during the meal break.

[603]*De-bzhin-gshegs-pa'i lhag-ma ni/ sdig-pa rnam-par sbyang-phyir gsol/* R. 425.5.

[604]R. 429.2-3.

acceptance of these offerings, the others emphasize the dedication of merit. It should be noted also that the middle verse of the set is recited before each meal in every Tibetan monastery.[605] Monastic food is always first offered to the Buddha, and what is eaten is regarded as His leavings.

### Binding the guardians to an oath (*dam-tshig bsgrags-pa*).

This ritual action will be discussed together with the commanding of the Dharma Protectors (*chos-skyong bsgo-ba*), which occurs during the concluding rituals.

### Transformation of the receptacle (*rten-bsgyur* or *gzugs-bsgyur*).

This is another example of a significant act of the consecration ritual which is performed in a relatively brief manner. This is the last of a sequence of transformations the receptacle undergoes during the consecration. It begins with the dissolution of the physical receptacle into Emptiness, and its generation as the *dam-tshig sems-dpa'* of Rdo-rje-'jigs-byed and his consort in the process of the generation of the receptacle (*rten-bskyed*). This is followed by the invitation and absorption of the *ye-shes sems-dpa'* in the visualized *lha*. Now the *ye-shes sems-dpa'* are transformed back into the appearance of the various receptacles. However, the receptacle is no longer a conglomerate of profane substances, as it was at the beginning of the consecration ritual. It has been transformed into an embodiment of the *lha*.

Unlike the previous transformations which the receptacle undergoes, this last ritual action does not belong to the sequence borrowed from the *sâdhana*. It is a special feature of the consecration and is performed in the following manner. Having recited Rdo-rje-'jigs-byed's heart mantra (*snying-po, hṛdaya*) and *Oṃ Āḥ Hûṃ*, the performers visualize that Rdo-rje-'jigs-byed and his consort dissolve into a light out of which arises the appearance of each of the receptacles.

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[605]So 'Khor-chen Rin-po-che, oral information, Kathmandu, 1988.

'Dul-'dzin Grags-pa-rgyal-mtshan explains the transformation of the receptacle in cases of both Highest Yoga Tantra and the Lower Tantras (see chapter one) as follows:

> Then, having recited the mantras of each [invited] *lha*, by touching the three places [of the receptacle] with the right hand together with the *vajra*,[606] think that the form of that *lha* completely transforms and turns into the appearance of that casted image, painting, and so forth, or whatever [the receptacle] is. With regard to temples and so forth, think that Rnam-par-snang-mdzad (Vairocana), together with the Rig-ma (Vidyâ), after having dissolved, that temple and so forth is blessed with Rdo-rje-sems-dpa' (Vajrasattva), etc., for as long as *saṃsâra* lasts as an act for the sake of sentient beings. And with regard to *stûpa*s, think that Rnam-par-snang-mdzad and his consort, having dissolved into light, the form of that *stûpa* is [similarly blessed].[607] With regard to books, think that Snang-ba-mtha'-yas and his consort, having dissolved into light, transform into the form of letters. Some say with regard to books: [think that] 'Od-dpag-med (Amitâbha),[608] having been dissolved, that which arises transforms into the appearance of a book. The major and minor marks of that [Buddha] having transformed into letters [made of] vowels and consonants, abide on each page. Thus was it taught.[609]

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[606]While reciting *Oṃ Āḥ Hûṃ*, the ritual master touches the head, throat and heart of the receptacle as in the ritual of blessing or touching, above.

[607]This statement is a paraphrase of Abhayâkaragupta's Vajrâvalî (Toh. 3140, p. 124.7-125.2. Note that the interpretation here is different from that in the other parts of this explanation.

[608]Some hold that Snang-ba-mtha'-yas is *dharma-kâya* aspect, while 'Od-dpag-med is the *sambhoga-kâya* aspect of the same *lha*.

[609]*De nas lha rang-rang-gi sngags brjod-cing rdo-rje dang bcas-pa'i lag-pa g.yas-pas gnas gsum-du reg-pas/ lha'i gzugs de yongs-su gyur-pa las lugs-ma dang bris-sku la-sogs-pa gang-yin de'i rnam-par gyur-par bsam-mo/ gtsug-lag-khang la-sogs-par ni Rnam-snang Rig-ma dang bcas-pa zhu nas thim-pa gtsug-lag-khang la-sogs-pa dang/ mchod-rten ni Rnam-snang yab-yum 'od-du zhu nas thim-pa mchod-rten-gyi gzugs 'khor-ba ji-srid-du 'gro-ba'i don bya-ba'i phyir/ Rdo-rje-sems-dpa' la-sogs-pas byin-gyis brlabs-par bsam/ po-ti ni Snang-ba-mtha'-yas yab-yum 'od-du zhu nas thim-pa yi-ge'i gzugs-su gyur-par*

Similarly Sde-srid Sangs-rgyas-rgya-mtsho explains.

> By the contributing causes (*rkyen*) of touching the forehead, throat and heart of the receptacles with the right hand holding the *vajra* pointing upwards, and of reciting the mantra of the *lha* to be established, whatever it is, three times, and of reciting the[se] words, each of the *lha* dissolves into light out of which arise [through a] transformation of the receptacle, or transformation of the facade (*zhal-bsgyur*) receptacles of Body, Speech, Mind, Qualities and Action of Dharma such as images, paintings, reliefs, vowels, consonants, books, etc., which represent Lamas, *yi-dam*, Buddhas, the Holy Dharma Bodhisattvas, Śravakas, Pratyekabuddhas, Dharma Protectors and people who have not achieved the Ārya stage, each receptacle with its respective shape, color ornaments, garments, etc., holy, auspicious, magnificent, blessed [receptacles, which are], the Knowledge of the Knowledgeable One [Mañjusrî], the compassionate action for the Dharma of the Compassionate One [Avalokiteśvara] and the immeasureable power of the Mighty One [Vajrapâṇi], receptacles for prostrations, offerings and accumulation of merit for all sentient beings and especially for the patron and me, that will increase the benefit and happiness of sentient beings and the teachings.[610]

In conclusion, in the transformation of the receptacle, the invited *lha*

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*bsam-mo/ kha-cig po-ti ni 'Od-dpag-med zhu-ba las byung-ba po-ti'i rnam-par gyur/ de'i mtshan dang dpe-byad-rnams dbyangs dang gsal-byed-kyi yi-ger gyur-de shog-bu re-re la gnas-par bsam zhes gsung-ngo/* DZ 378.3-6; cf. also, Tucci 1949:314-315.

[610]*Lag-g.yas rdo-rje bcas gyen-du bstan rten-rnams-kyi dpral mgrin snying-gar reg-cing rab-tu gnas-bya'i lha gang yin-gyi sngags lan gsum re dang tshig brjod-pa'i rkyen-gyis lha so-so 'od-du zhu-ba las bla-ma yi-dam sangs-rgyas dam-chos byang-sems nyan-rang chos-skyong so-skyes mtshon-pa'i gzugs bris 'bur dbyangs-gsal glegs-bam sogs sku gsung thugs yon-tan 'phrin-las-kyi rten rang-rang-gi dbyibs kha-dog rgyan chas ji-lta-ba de-nyid bdag dang yon-bdag gtso-bor sems-can thams-cad-kyi phyag mchod bsod-nams gsog rten dam-pa zhal-dro byin-che bag-dro bstan 'gro'i phan-bde spel-bar mkhyen-pa'i ye-shes brtse-ba'i thugs-rje mdzad-pa'i 'phrin-las nus-pa dpag-tu med-pa mnga'i-bar rten-'gyur-ram zhal-bsgyur/* p. 247.2-4.

takes the appearance of that receptacle. Through the core rituals of the consecration the physical receptacle is transformed into an embodiment of a *lha*. If the receptacle is an image or *thang-ka* of the invited *lha* alone, the transformation of the receptacle is not necessary because the object of making the receptacle an embodiment of the *lha* is accomplished through the generation process.[611]

**Enthronement offerings (*mnga'-'bul*).**

The enthronement offering as a whole is a ritual sequence unique to consecration. It consists of a series of general offerings for all types of receptacles (*spyi-gi mnga'-'bul*), followed by special offerings to only one among the receptacles of Body, Speech, and Mind (*bye-brag mnga'-'bul*). In the Rgyud-kyi Mngon-rtogs, Grags-pa-rgyal-mtshan explains the enthronement offerings as follows:

> When by making immeasurable offerings one performs enthronement offerings, it is similar to the appearance of a king in [his] capital, [therefore] it is called enthronement offerings.[612]

In his commentary on the Hevajra Tantra, Grags-pa-rgyal-mtshan says:

> Because [the receptacle] becomes worthy of offerings, it is also called enthronement offerings.[613]

The enthronement offerings are the first offerings made to the receptacle subsequent to its consecration. These ritualized offerings seem to be a kind of consecration in themselves which gives legitimacy to the

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[611]*Yang rab-tu gnas-bya'i rten Bde-mchog-gi sku'am thang-ka 'ba'-zhig la/ gnas-byed cho-ga yang Bde-mchog-gis byed na rten-bsgyur mi dgos-te/ rten-bskyed sor-bzhag-gis rnam-pa'i don-grub-pa'i phyir-ro/* Brag-phug Dge-bshes, p. 299.2-3.

[612]*Mchod-pa dpag-tu med-pa byas nas mnga'-phul-bas na rgyal-po rgyal-sar thon-pa dang 'dra-ste mnga'-dbul-ba zhes bya'o/* p. 54.1.1.

[613]*Mchod-pa'i 'os-su gyur-pa'i phyir mnga' dbul-ba zhes-kyang bya'o //* (136.2.6).

receptacle in its role as a recipient of offerings, in a way similar to royal enthronement which authorizes a monarch to rule.

According to Sa-skya Paṇḍita, consecration rituals which are similar to enthronement of kings were taught in the *sûtra*. However, they are not true consecration:

> Consecrations are not taught in the *sûtra*s. However, if one says that rituals such as royal enthronements, offerings, praises, recitation of verses of auspiciousness are consecrations, then one may say that consecrations are taught in the *sûtra*s.[614]

Sa-skya Paṇḍita demonstrates his awareness of some rituals of royal enthronement performed as consecration for receptacles which he, at least, distinguished from tantric consecration. It is possible that these rituals were some independent form of consecration later adopted into the tantric consecration. However, a further investigation of the enthronement rituals Sa-skya Paṇḍita was referring to is necessary. Unfortunately none of the extant commentaries on the Sdom Gsum Rab-dbye, and none of the consecration works I have studied so far, provide any further clues on this point.

The general enthronement offering consists of offerings common to most Indo-Tibetan rituals, a considerable number of which have been encountered already in the course of the consecration. They consist of the following:

1. The four waters.
2. The five *upacâra*s.
3. The five sense gratification offerings (*'dod-pa'i yon-tan lna* or in short *'dod-yon lnga*) which are:

| | Tibetan | Sanskrit | English | Represented by |
|---|---|---|---|---|
| 1'. | གཟུགས | *rûpa* | form | jewels |

[614]*Mdo nas rab-gnas bshad-pa med/ on-kyang mchod-bstod bkra-shis sogs/ rgyal-po'i mnga'-dbul lta-bu la/ rab-gnas yin zhes smra na smros/'* Sdom Gsum Rab-dbye (see bibliography of Tibetan works), p. 311.1-2.

| | | | | |
|---|---|---|---|---|
| 2'. | སྒྲ | *śabdha* | sounds | melodies |
| 3'. | དྲི | *gandha* | smells | scents |
| 4'. | རོ | *rasa* | tastes | ambrosia[615] |
| 5'. | རེག་བྱ | *sparśa* | objects of touch | fine cloth |

4. The inner offerings.
5. Praises.
6. Offering *maṇḍal*.
7. Offerings of the eight auspicious emblems (*bkra-shis rtag brgyad, aṣṭa-maṅgala*).[616]

| | Tibetan | Sanskrit | English |
|---|---|---|---|
| 1'. | དཔལ་བེའུ་ | *śrîvatsa* | an endless knot |
| 2'. | འཁོར་ལོ་ | *(dharma)-cakra* | a wheel (of the teachings) |
| 3'. | པདྨ་ | *padma* | a lotus |
| 4'. | རྒྱལ་མཚན་ | *dhvaja* | a banner of victory |
| 5'. | གདུགས་ | *chatra* | an umbrella |
| 6'. | བུམ་པ | *kalaśa* | a (treasure) vase |
| 7'. | དཀྱིལ་འཁོར་གཡས་འཁྱིལ | *dakṣinâvarta-śaṅkha* | a white conch curling to the right |
| 8'. | གསེར་ཉ་ | *suvarṇa-matsya* | (a pair of) golden fish |

8. Offering bath.
9. Offering clothe.
10. Offering ornaments.
11. Making the five sense gratification offerings (*'dod-yon lnga*).
12. Offering the seven (royal) precious (possessions) (*rin-chen sna bdun, sapta-ratna*].[617]

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[615]Containing the six tastes: sweet, sour, bitter, astringent, hot, salty.

[616]See Ötrul (Panchen) 1987:62.

[617]See Mvy. 3621-8. In the *maṇḍal* offering the sequence of the seven royal precious possessions is different and *bud-med* is replaced by *btsun-mo*, *khyim-bdag* by *dmag-dpon*. See also Ötrul (Panchen) 1987:63; Govinda 1969.

| | Tibetan | Sanskrit | English |
|---|---|---|---|
| 1'. | འཁོར་ལོའི་རིན་པོ་ཆེ་ | *cakra-ratna* | precious wheel |
| 2'. | གླང་པོའི་རིན་པོ་ཆེ་ | *hasti-ratna* | precious elephant |
| 3'. | རྟ་[མཆོག་]རིན་པོ་ཆེ་ | *aśva-ratna* | precious horse |
| 4'. | ནོར་བུའི་རིན་པོ་ཆེ་ | *maṇi-ratna* | precious jewel |
| 5'. | བཙུན་མོའི་རིན་པོ་ཆེ་ | *strî-ratna* | precious queen |
| 6'. | ཁྱིམ་བདག་རིན་པོ་ཆེ་ | *gṛha-pati-ratna* | precious general |
| 7'. | བློན་པོའི་རིན་པོ་ཆེ་ | *pariṇâyaka-ratna* | precious minister |

**13.** Offering the five extracts.[618]

**14.** Offering parasols, flags, canopy etc. (*gdugs*, *ba-dan*, *bla-bre*).

**15.** Offering grain, precious substances, and herbs (*'bru*, *rin-po-che*, and *sman*).

**16.** Offering of verses of auspiciousness (*bkra-shis brjod*).

The special enthronement offerings to each receptacle of Body, Speech and Mind, i.e., images, books and *stûpa*s, seem to be an agglomeration of separate rituals which occur in various works found in the Tanjur. Thus, for example, Advayavajra's consecration work contains enthronement offerings for images,[619] while similar works by Padma-lcags-kyu[620] and Zhi-ba'i-snying-po[621] contain only offerings for *stûpa*s, etc.

The special enthronement offerings consist, for the most part, of certain requisites specific to that type of receptacle. The enthronement offerings for an image depend on whether it portrays a *nirmâṇa-kâya* which, in many cases, is a monk, such as Śâkyamuni Buddha, or a *sambhoga-kâya*, such as one of the five Tathâgatas. The offerings to an image of a monk in Khri-byang Rin-po-che's manual include razor and nail

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[618]These are the twenty-five ingredients contained in the Victorious Vase; see the section on empowering the vases above.

[619]Toh 1487, pp. 314-315.

[620]Toh. 3107, pp. 403-404.

[621]Toh. 2652, pp. 608.1-609.2.

shears. Other manuals such as those by Brag-phug Dge-bshes[622] or Advayavajra[623] mention also the three robes of a monk (*chos-gos gsum*), consisting of *snam-sbyar, bla-gos* and *sham-thabs*,[624] as well as staff (*'khar-gsil*), alms bowl (*lhung-bzed*), strainer (*chu-tshags*), etc. These are some of the main requisites of monks (*yo-byad, pariṣkâra*).[625]

During a consecration of images in Cambodia, similar ritual actions occurred. The ritual master took scissors and mimed cutting the hair of the image, while reciting a Pâli verse called *Phéak kaṇtray* ('face scissors'). Then he took a razor and mimed shaving the beard and eyebrows while reciting a verse called *Koṃbo et kor* ('the razor blade').[626] The shaving of the hair as well as the conferral of monastic robes and bowl are parts of the ordination (*upasampadâ*).[627] Indeed, Wells remarks on an image consecration in Northern Thailand: "This Buddhâbhiseka Ceremony was spoken of as an ordination ceremony whereby the images entered the priesthood."[628] Even though I have so far found no indication of a similar Tibetan interpretation for the enthronement offerings to an image, it cannot be ruled out that such explanations appeared during the history of the rite. As we have already seen, from among the various sorts of rites of passage it is to the initiation that Tibetan authors allude, rather than ordination, in speaking about consecration.

The enthronement offerings to a *sambhoga-kâya* image, according to Khri-byang Rin-po-che's manual, include only a comb. Other works, such as that by Brag-phug Dge-bshes add also ornaments and clothes.[629] Some writers, such as Grags-pa-rgyal-mtshan, include the offerings to the faculties of ear, nose and teeth among the enthronement offerings to images rather than as an appendix to the opening of the eyes.[630]

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[622]P. 315.2-316.1.

[623]Toh. 1487, p. 314.5-7.

[624]See K. 831-2; Rigzin 1980:107.

[625]Cf. BHSD:331; Kashyap 1975:141.

[626]Leclère 1917:146, translated into English in Tambiah 1984:252.

[627]Cf. Banerjee 1957/79:114 ff; Kashyap 1975:46-50.

[628]Wells 1960:128.

[629]Pḍ. 314.3-315.2.

[630]P. 248.3-4.

It is interesting to note that in Advayavajra's consecration work in the Tanjur, the first enthronement offerings are for an image that has the appearance of a *cakravartin* (*'khor-los sgyur-ba*). These offerings include a comb and head ornaments as well. According to Witzel the offering of a head ornament or headdress such as *paṭṭa* or *mukuṭa* has been a component of Indian coronation since the late Vedic period.[631] The relations between coronation rituals and the enthronement offerings requires further investigation. It is clear that royal symbolism plays an important role with regard to the Buddha and his receptacles as well as in various Tantric rituals, especially initiation and bathing.[632] It is not easy, however, to trace direct influence of the coronation on the consecration or *vice versa*. This is especially so in light of the considerable shifts the Indian coronations underwent from the Vedic coronation[633] to the present.[634]

The enthronement offerings for receptacles of Speech consist of four implements pertaining to books; they may be used both as means of expressing respect, as well as to protect the book. These offerings consist of: 1. A Dharma throne (*chos-khri*; out of respect books are never laid on the floor, but in a high place). 2. Wooden boards (*glegs-shing*;[635] the loose pages of Indo-Tibetan style books have for a cover a pair of boards). 3. Dharma cloth (*chos-kyi na-bza'*; a nice piece of cloth, usually in the color of monks' robes is used to wrap the book). 4. Book strap (*glegs-thag*; finally, a strap is used to keep the cloth in place).

Similarly, the enthronement offerings for receptacles of Mind consist of 'accessories' for *stûpa*s as follows.

| | | |
|---|---|---|
| 1. | *srog-shing* (*yaṣṭi*) | *stûpa* pole or life-wood |
| 2. | *chos-'khor* | Dharma wheel |
| 3. | *cod-pan* | crown |
| 4. | *ba-dan* | 'flag' |

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[631]Witzel 1987:425, 459-460.

[632]Cf. Snellgrove 1959b.

[633]Cf. Heesterman 1957.

[634]Cf. Witzel 1987.

[635]Offered as the third item after Dharma cloth.

| | | |
|---|---|---|
| 5. | *rgyal-mtshan* | victory banner |
| 6. | *gdugs* | parasol |
| 7. | *me-tog-gi 'phreng-ba* | flower garland |
| 8. | *gdan-khri* | throne |

Not all of these enthronement offerings continue to adorn Tibetan *stûpa*s at present, yet some are perhaps seen on Indian depictions of *stûpa*s in reliefs, in Newari paintings of Svayambhu Stûpa,[636] and are mentioned in works such as the Mahâ-karma-vibhaṅga,[637] the Kriyâ-saṃgraha,[638] and especially in the Mchod-rten-gyi Cha Dbye-ba 'Dul-ba las Byung-ba'i Mdo,[639] which lists among the minor components of a *stûpa* also the 'crocodile' victory banner (*chu-srin rgyal-mtshan*), flower garland (*me-tog-gi phreng-ba*), parasol (*gdugs*), silk crown (*dar-gyi cod-pan*), and 'flag' (*ba-dan*).[640] The symbolism attributed to these ornaments is expressed also in the verses connected with each of the enthronement offerings.

The enthronement offerings to *stûpa*s also occur in some works on the making of *tsha-tsha*[641] found in the Tanjur. Padma-lcags-kyu's[642] instructions for the ritual of making *tsha-tsha* include the following steps: performing the ground ritual and digging the clay, preparing the clay, making the *'bi-'bi*s,[643] and molding the *tsha-tsha*s with a seal. After the *ye-shes sems-dpa'* is absorbed into the *tsha-tsha*s, the officiant performs the enthronement offerings to a *stûpa*. The ritual continues with a request to the *lha* to firmly remain in the miniature *stûpa*s, a generation of the mind of Enlightenment (see above), offerings, praises, aspiration and dedication

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[636]See, for example, Slusser 1987: fig. 3 and plate 1. Every year on the holy day of Svayambhû Stûpa, the fifteenth day of the month of Kartik, a 'flag' (*ba-dan*), a few hundred feet long, is hung from the tip of the *stûpa* to the bottom of the hill.

[637]Lévi 1932: LXII-LXXX.

[638]Cf. Bénisti 1960:90-108.

[639]Toh. 3078.

[640]Pp. 348.7-350.1; see also Tucci 1932/1988:43.

[641]Cf. Tucci 1932/88.

[642]Toh. 3107.

[643]Small balls of clay which later are molded into *tsha-tsha*s.

of merit. The verses accompanying the enthronement offerings in this work by Padma-lcags-kyu are adopted in Khri-byang Rin-po-che's manual.

Zhi-ba'i-snying-po's ritual for making *stûpa*s[644] is similar, though a little longer. His version of the enthronement offerings to *stûpa*s, however, is in prose. Still, the content of the recitation is similar. In 'Jam-dpal-bshes-gnyen's very short work on making *tsha-tsha*s, only the mantras accompany the eight offerings.[645]

Among the enthronement offerings to a Mind receptacle, the *stûpa*-pole (*srog-shing*, *yaṣṭi*) -- a wooden pole set along the central axis -- is the only item unique to the *stûpa*. The *stûpa*-pole is one of the components of the *stûpa* which is known from early times. An inscription dated to the second century B.C.E. records the gift of a *yaṣṭi* for the construction of a *stûpa*.[646] *Stûpa*-poles were found in a large number of archaeological excavations of early *stûpa*s.[647] Among the literary sources which mention the *stûpa*-pole as a component of the *stûpa* are the Vinaya-kṣudraka-vastu,[648] the Adbhuta-dharma-paryâya,[649] and Divyâvadâna.[650]

The early symbolism of the *stûpa*-pole has been debated in recent scholarly works.[651] The verses and mantra accompanying the offering of a *stûpa*-pole provide us with a later Buddhist view of it. This recitation begins with "May sentient beings be endowed with the ten knowledges (*shes bcu*)." The *stûpa*-pole is said to represent the ten knowledges in some *stûpa* texts which correlate each component of the *stûpa* with a doctrinal term, including the Mchod-rten-gyi Cha Dbye-ba 'Dul-ba las Byung-ba'i Mdo,[652]

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[644]Toh. 2652.

[645]Toh. 2568, p. 55.

[646]Schopen 1989b:97.

[647]Such evidence was collected by Irwin 1979. The argument made there should, however, be read together with de Jong 1982 and Fussmann 1986.

[648]Tog Palace, vol. 9, p. 732; see also La Vallée Poussin 1937: 276-279.

[649]Cf. Bentor 1988.

[650]Kuiper 1959; La Vallée Poussin 1937; de Jong 1982.

[651]Including Irwin 1978, 1979, 1980; de Jong 1982; Harvey 1984; Snodgrass 1985; Fussmann 1986.

[652]Toh. 3078, p. 347.6.

the Mchod-rten Sgrub-pa'i Cho-ga,[653] Atiśa's consecration text,[654] and Grags-pa-rgyal-mtshan's consecration work.[655] The ten knowledges, as most other doctrinal terms in the Mchod-rten-gyi Cha Dbye-ba 'Dul-ba las Byung-ba'i Mdo, is a non-Mahâyâna concept[656] elaborately discussed in the Abhidharma-kośa.[657] While the lower part of the *stûpa* correlates to doctrinal terms which belong to the cause of Enlightenment, the upper part symbolizes the result, the qualities of an Enlightened Being.[658] The *stûpa*-pole belongs to the second category. The correlation of the core of the *stûpa* with the knowledge of the Buddha anticipates in a way the later tantric concept of introducing the *ye-shes sems-dpa'*, or the Knowledge of the Buddha into a receptacle.

The Tibetan word for the *stûpa*-pole is *srog-shing*, which can be rendered as 'life wood'.[659] This is obviously not a translation of the Sanskrit word *yaṣṭi*. The mantra recited during the offering of the *stûpa*-pole is *Oṃ vajra-âyuṣe Svâhâ*, '*Oṃ vajra* life *Svâhâ*', which may provide some indication of how the *yaṣṭi* was understood at the time of the composition of this mantra, and also helps clarify the origins of the Tibetan translation.

In tantric Buddhism, the *stûpa*-pole received additional symbolism. It came to represent the main vein of the subtle body (*rtsa dbu-ma*, *avadhûti*) which is activated only at a high level of yogic practice.[660] It should be noted also that the *stûpa*-pole is inserted according to the Tibetan tradition not only into *stûpa*s, but also into images. This is part of a process through which each receptacle has come to share the characteristics

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[653]Toh. 2652, p. 607.1.

[654]Toh. 2496, p. 514.5, where the ten knowledges are translated as *mkhyen bcu*.

[655]P. 239.3.3, etc. See also Roth 1980; Tucci 1932/80:40-43. According to the Stûpa-lakṣaṇa-kârikâ-vivecana, however, the *yaṣṭi* represents the eightfold Noble Path (Roth 1980:194), while the Kriyâsaṃgraha omits the *yaṣṭi* (Roth 1980:205, n. 54).

[656]Cf. Tucci 1932/80: 43.

[657]Ch. VII.7.

[658]Bodhisattva, Toh. 3069, p. 323.4-5; Atiśa, Toh. 2496, p. 514.3-6; Tucci 1932/80:44.

[659]Cf. Gyalzur & Verwey 1983.

[660]Kong-sprul, p. 110 (see the bibliography of Tibetan works on the insertion of *dhâraṇî*s into receptacles).

of the others; this is especially true of the *stûpa* which shares attributes of the image and *vice versa*. Some occurrences of this process have already been mentioned.

### Requesting the *lha* to firmly remain in the receptacle (*brtan-bzhugs*).

Requesting the *lha* to firmly remain in the receptacle as long as *saṃsâra* lasts is the main part of the consecration according to some of the consecration works (*rab-gnas-kyi gtso-bo yin-no*).[661] When a consecration is performed in a very concise form most of the ritual steps described above are omitted. However, the recitation of the request to firmly remain is always performed. This is one of the unique features of the consecration. While in most other rituals performed for the sake of others the *lha* is invited only for the duration of the ritual -- after accomplishing the ritual purpose the *lha* is requested to depart -- in the consecration ritual the invited *lha* is requested to remain in an object specially prepared for it.

In addition to consecration, there are two main instances in which the *lha* is not requested to depart to its own place at the *end* of the ritual. The first is the self generation (*bdag-bskyed*) according to the Highest Yoga Tantras.[662] The second is an alternative departure. Instead of departing to its own place, the *lha* is absorbed into the practitioner,[663] or into an already consecrated receptacle. The last ritual action is performed by reciting the request for the *lha* to firmly remain, accompanied by visualization of that *lha*, as it is performed during the consecration.[664] This is a subsidiary consecration whose main purpose is not to consecrate but to provide the *lha* with a suitable abode. Yet, it serves to renew the consecration of that receptacle.

Requesting the *lha* to firmly remain in the receptacle is the final

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[661]R. 442.4; PC 866; etc.

[662]Cf. Mkhas-grub Rje 1968:164-165.

[663]Cf. R. 358.5; here, however, this ritual action is not performed at the conclusion of the ritual.

[664]Cf. Tulku Thondup 1980:30 in the second part.

among the five main steps of the consecration: visualizing the receptacle as Emptiness, generating it as the *dam-tshig sems-dpa'*, invitation and absorption of the *ye-shes sems-dpa'*, their transformation into the appearance of the receptacle, and requesting them to firmly remain. As with the fourth step, the last also is not part of the *sâdhana*. While the *brtan-bzhugs zhabs-brtan* ritual performed for the longevity of a high lama is a relatively new ritual,[665] the ritual of requesting the *lha* to firmly remain in the receptacle appears already in translations of Indian works.[666]

Together with the request of the *lha* to firmly remain, a number of additional ritual actions are performed. Some of these were previously independent forms of consecration which are now appended to what is considered at present to be the main part of the consecration. The first of these ritual actions is the recitation of the verse of interdependent origination (*ye dharmâ...*) which was discussed in the section on 'empowering the flowers', above. As mentioned there, according to a number of texts found in the Tibetan Tanjur consecrations are performed by means of reciting the verse of interdependent origination. This previously independent consecration now constitutes the first ritual action in the core of the present-day consecration.

Then the verses of auspiciousness (*shis-brjod*) which occur at the end of Rdo-rje-'jigs-byed *sâdhana*[667] are recited. The performance of some ritual for auspiciousness has long been associated with consecrations. In listing types of consecrations which were taught in the *sûtra* Padma-'phrin-las mentions the blessing with 'auspicious words of the three precious ones' and with the 'verse of interdependent origination'.[668] Similarly, in a statement already cited above, Sa-skya Paṇḍita refers to some rituals for auspiciousness which according to him belong to the *sûtra*s:

> Consecrations are not taught in the *sûtra*s. However, if one says that rituals such as royal enthronements, offerings,

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[665]Cabezon forthcoming

[666]See, for example, Atiśa's consecration work in the Tanjur, Toh. 2496, p. 513.7.

[667]J. 262.5-269.1.

[668]*Dkon-mchog gsum-gyi bkra-shis-kyi tshig dang rten-'brel snying-pos byin-gyis brlab-par gsungs-pa...* p. 4.

> praises, recitation of verses of auspiciousness are consecrations, then one may say that consecrations are taught in the *sûtras*.[669]

Still nowadays the recitation of verses of auspiciousness is considered as a *sûtra* consecration. When I asked Dil-mgo Mkhyen-brtse Rin-po-che about consecration rituals he mentioned that in addition to the prevailing tantric ritual there is also a *sûtra* consecration which consists in the recitation of three popular verse of auspiciousness.[670]

Further Padma-'phrin-las also mentions the performance of the confession of sins for auspiciousness (*bkra-shis-kyi gso-sbyong*) as a consecration ritual.

> And also the so called confession of sins for auspiciousness is known to exist for the sake of making auspiciousness and consecrating temples, regions, etc.[671]

This ritual is performed still today for consecrating secular edifices such as private homes. The ritual of confession of sins is one of the oldest Buddhist rituals. In addition to its basic purpose of confessing sins, it acquired some additional aims. According to the Tibetan classification,[672] one category of the confession of sins (the *mthun-pa'i gso-sbyong*) includes two types of such rituals: the confession of sins which is performed on specific occasions (*dus nges-pa'i gso-sbyong*), such as the bimonthly confessions performed at every monastery, and the confessions of sins which is not associated with any particular occasion (*dus ma nges-pa'i gso-sbyong*). The confessions of sins for auspiciousness (*bkra-shis-pa'i gso-*

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[669]See above in the section on the enthronement offerings.

[670]These include the *Phun-sum-tshogs-pa mnga'-ba gser-gyi ri-bo-'dra...* (cf. R. 435.6-436.1).

[671]*Gzhan yang bkra-shis-kyi gso-sbyong bya-ba yang gtsug-lag-khang dang yul-khams sogs bkra-shis-pa dang rab-tu gnas-pa'i phyir yin-pa shes-so/* p. 5.

[672]Cf. Padma-'phrin-las, "Dul-ba'i gso-sbyong-gi cho-ga'i lag-len legs-bshad nor-bu'i do-shal," pp. 441-442 (see the bibliography of Tibetan works). I would like to thank Rig-'dzin Mkhan-po, the head of the Rnying-ma educational establishment (*bshad-grwa*) in Kathmandu for introducing me to this subject; see also K. 1271, 1275, 3029.

*sbyong*) belongs to the latter group.[673] Its frame is similar to the bimonthly confession of sins; however, certain words in the recitation are replaced to suit the circumstances.

The tradition of performing a ritual for auspiciousness is fulfilled in Khri-byang Rin-po-che's manual by the recitation of the verses for auspiciousness from the *sâdhana* of Rdo-rje-'jigs-byed. This seems to represent the incorporation of another ritual which perhaps was an independent consecration in its earlier forms, or at least was closely associated with consecration.

As already mentioned, the recitation of both the verse of interdependent origination and the verses of auspiciousness are considered by Tibetan authors to belong to the *sûtra* rather than the *tantra*. *Sûtra* rituals are by no means absent from Tibetan classifications. The card catalog of the Tibetan Library of Works and Archives lists several dozen such works. None of these rituals, in their present form, are found in the *sûtra*s. However, a large number of them such as confession of sins, going for Refuge, generating the mind of Enlightenment, making offerings and praises to the Buddhas, have their foundations in passages found in the Vinaya and Sûtra sections of the Kanjur. Rituals may be classified as belonging to the *sûtra* also when they are not directly based on the *sûtra*s, but are free of the basic tantric elements, i.e. the generation of the *dam-tshig sems-dpa'* and the invitation and absorption of the *ye-shes sems-dpa'*. Whether or not the recitation of both the verse of interdependent origination and the verses of auspiciousness are to be called *sûtra* rituals, their incorporation into the main part of the consecration indicates their continuing importance in tantric contexts. The presence of these forms of consecration with origins independent of the tantric system in the very core of the present-day tantric consecration also hints at the way the ritual evolved around this core. Unfortunately, we do not know much about the early forms of consecration. The earliest texts available to us in the Tibetan Tanjur are not very different in their basic sequences from the

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[673]To this group belong also confessions of sins for averting harm (*gnod-pa bzlog-pa'i gso-sbyong*), and confessions of sins for reconciling hostility (*'khon-pa bsdum-pa'i gso-sbyong*), or for reconciling the *saṅgha* (*dge-'dun bsdum-pa'i gso-sbyong*). Sanskrit: *sâmagrî-poṣadha* (BHSD 591); Pâli: *samaggî-uposatha* (cf. Upasak 1975:53).

present consecration.

To the recitation of the verses of auspiciousness, there is appended (according to Khri-byang Rin-po-che's manual) the consecration mantra *Oṃ supratiṣṭhâ-vajraye Svâhâ.*

Next, the *ye-shes sems-dpa'* is transferred from the mirror in which it resided during the consecration to the respective receptacle[s]. This and the following ritual actions, up until the scattering of the flowers, are first performed inside the assembly hall. Later, they will be repeated in front of Bodhanath and Svayambhu Stûpas. Now, the ritual helper holds one of the mirrors at the center of the assembly hall. He shows it to all the images, *stûpa*s and books present there, those which permanently remain in the assembly hall and those brought there especially for the consecration by monks and lay people. Through this ritual action, the *ye-shes sems-dpa'* are conceived of as transferring into these receptacles. In the case of previously consecrated receptacles, the *ye-shes sems-dpa'* are considered to join those already present within them. For newly consecrated receptacles, the *lha* is introduced through this ritual action for the first time. This action is the exact reverse, a 'mirror image' as it were, of the ritual of showing the mirror that was performed before the generation of the receptacle.

The conveying of the *lha* into the receptacle is accompanied by a recitation of mixed verse and prose. The verses are similar, but not identical, to those found in the Consecration Tantra,[674] the Saṃvarodaya Tantra,[675] as well as in a number of consecration works in the Tanjur. These various versions perhaps represent different Tibetan translations of the same Sanskrit verses. While the prose contains a request for the Buddhas to remain for a long time, the verses are an invitation to the Buddhas to come to the receptacle. In the Consecration and Saṃvarodaya Tantras, the corresponding verses are found relatively early in the text and constitute part of the invitation. The Consecration Tantra has the following,

As all the Buddhas from [their] abodes in Tuṣita heaven,

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[674]Toh. 486, p. 293-294.

[675]Toh. 373, p. 582.

entered the womb of Queen Mâyâ, likewise may you abide [or enter][676] into this reflected image.

The correlations made between the appearance of a Buddha in a human form in the world of *saṃsâra* and the consecration of the receptacle is very clear here. The Buddha is invited to enter the receptacle in the same way that, he periodically enters Queen Mâyâ's womb in order to be born in the world. This also alludes to the notion that a new receptacle is not made, but 'born'. It is also interesting to note that the entire request here is expressed in general Mahâyâna terms. The tantric *lha* or *ye-shes sems-dpa'* are not mentioned here. As in the invitation of the *lha* into the receptacle above, general Mahâyâna notions play the decisive role here.

These verses also indicate some of the reasons for inviting the Buddhas into the receptacle. The version in the Saṃvarodaya Tantra is clearer than the one in Khri-byang Rin-po-che's manual.

> For the sake of so-and-so [the patron], for the sake of increasing the mind of Enlightenment, having accepted the[se] flower[s] and so forth, may the protector always abide here.[677]

Thus, the receptacle may serve as a cause for the generation of the mind of Enlightenment. One of the motives for erecting receptacles is the inducement of religious experiences. The seeing (*darśana*) of an image or *stûpa* will create faith and devotion which will lead to the generation of the mind of Enlightenment.

The prose of the request to the Buddhas and Bodhisattvas to firmly remain in the receptacles presents it as a special extension of the request not to pass into *nirvâṇa*. This request is as follows:

> May all the Buddhas and Bodhisattvas who reside in the ten directions consider me. As long as the realms of sentient

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[676]While the Tog Palace edition of the Consecration Tantra has *zhugs* ('enter'), the Derge and Peking editions have *bzhugs* ('abide'). R. 441.3 has *bzhugs* as well.

[677]*Che-ge zhes-bya'i don-du ni/ byang-chub sems ni yongs-'phel phyir/ me-tog la-sogs 'di bzhes-te/ mgon-po 'dir ni rtag bzhugs-mdzod/* Toh. 373, p. 582.2-3.

beings vast as the sky are not placed at the level of being unestablished in *nirvâṇa*,[678] may you firmly remain without passing into *nirvâṇa*; and particularly, as long as these receptacles of Body, Speech and Mind are not destroyed by the harm of earth, water, fire and wind, acting immeasurably for the sake of sentient beings, may you firmly remain.[679]

The request for the Buddhas not to pass into *nirvâṇa* is an earlier and well known practice which also belongs to the *tri-skandhaka* and the seven-limbed ritual (*yan-lag bdun, saptâṅga-pûja*). The Mahâ-prajñâ-pâramitâ-śâstra describes the third among the *tri-skandhaka* as follows,

> Ils (the Bodhisattvas) supplient les Buddha actuels des dix régions de faire tourner la roue de la loi et invitent les Buddha à rester longtemps dans le monde, durant d'innombrables Kalpa, pour sauver tous les êtres.[680]

As part of the seven-limbed ritual this request appears in the Bhadra-carî-praṇidhâna (verse 11):

> Also joining my hands I request those who wish to manifest *nirvâṇa* for the benefit and happiness of all sentient beings, to remain for as many *kalpa*s as there are particles in the [Buddha] field.[681]

Similarly, Śântideva composed the following for his seven-limbed practice in the Bodhi-caryâvatâra (3.5):

> Also joining my hands I request the Victorious Ones who seek *nirvâṇa* to remain for endless *kalpa*s [so that] this world would not be dark.[682]

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[678]*Mi gnas-pa'i mya-ngan las 'das-pa, apratiṣṭhâ-nirvâṇa* (cf. Nagao 1981:61-79).

[679]R. 441.6-442.4. Translated into English also in Manen 1933:108.

[680]Lamotte 1966-1976:422. See also Sikṣasamuccaya (Bendall p. 290-291); Ārya-Triskandhaka (Toh. 284); translated by Beresford 1980; see also Python 1981.

[681]Cf. Lamotte 1966-76:417; Hokei Idumi 1929-31:235; Tatz 1977:159.

[682]Or 'this world would not be blind'. Cf. Lamotte *ibid.*; Batchelor 1979:30; Eckel 1985:70.

The first part of the request to the Buddhas and Bodhisattvas to firmly remain, pronounced in the consecration, is similar to the popular verses just cited. Then a special request to remain in the receptacles being consecrated is appended. The latter is a particular case of this general request. The consecration ritual provides an abode for the Buddhas and Bodhisattvas who remain in *saṃsâra*. In contrast to the first part of the request, the latter provides a concrete sense to the notion of the Buddhas and Bodhisattvas "not passing into *nirvâṇa*". It makes the abstract Buddha or Bodhisattva who remains in *saṃsâra* accessible to the people. It enables them to communicate with the Buddha through the consecrated receptacle. This is one of the major purposes of the consecration ritual. Note also that the idea of cyclic time and impermanence is embedded in this request. The Buddhas are requested to remain in the receptacle only as long as its substances last.

After repeating the consecration mantra the performers scatter on the receptacles the flowers which were empowered during the preparation phase of the consecration. The flowers, which were infused with one of the legacies of the Buddha--his teachings--in which the Buddha is thought of as being present,[683] are now scattered on the receptacles. Through touch, these flowers transmit their potency to the receptacles. Thus, the latter likewise become infused with the presence of the Buddha. This is yet another independent form of consecration which does not involve the invitation of the *ye-shes sems-dpa'* and their absorption into the receptacle. This ritual, which is referred to as the '*sûtra*-style consecration' (*mdo lugs rab-gnas*) has been discussed elsewhere.[684]

The next ritual action involves the recitation of verses of gratefulness to the Victorious Ones who have arrived and the request for them to remain until the end of the *kalpa*. These verses, which are drawn from a work by Bodhisattva on the making of a hundred and eight or five *stûpas*,[685] emphasize the auspiciousness and bliss arising from the act of seeing the Victorious One. This recitation is followed by another request

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[683]See the section on empowering the flowers, above.

[684]Bentor, forthcoming 1.

[685]Toh. 3069, pp. 320.7-321.2.

for the Blessed One to remain as long as the world is not destroyed by the elements at the end of the *kalpa* which can be found in the consecration work by 'Jam-dpal-bshes-gnyen (Mañjuśrîmitra).[686]

Finally, a short ritual of Rdo-rje-'jigs-byed is performed. The *lha* invited to the receptacle are made firm therein by reciting the Rdo-rje-'jigs-byed action mantra while circling the upper, middle and lower parts of the receptacle with the right hand together with the *vajra*. Thus, the three aspects of the Body, Speech and Mind of the invited *lha* are seated in the receptacle. With this, the *lha* are made firm in the receptacle through a tantric ritual action as well.

As was said before, in the case of the Bodhanath Stûpa consecration, these rituals at the core of the consecration were repeated again outside the assembly hall in front of the *stûpa*. From among the ritual actions performed during the three-day consecration, only two are performed in public in front of the *stûpa*, the invitation of the *lha* into the ritual mirror at the beginning of the consecration, and their return to the *stûpa* after the renewal of the consecration together with the request to firmly abide therein. The description of this ritual act is found in Khri-byang Rin-po-che's manual among the concluding rituals performed on the third day.[687] Whereas the manual refers to secondary receptacles, in the consecration of Bodhanath Stûpa itself, this was performed for the main consecrated receptacle and therefore took place on the main day of the consecration which falls on the Tibetan holiday *Lha-babs Dus-chen*.

On this holiday, many of the Tibetans who live in the Kathmandu Valley visit both Bodhanath and Svayambhunath Stûpas, and the surrounding monasteries, wearing their traditional clothes. The new clothes (*na-bza'*) for Bodhanath Stûpa and the saffron flower-powder donated by the sponsor of the consecration are placed on the *stûpa*. Also, a large number of 'prayer flags' (*dar-lcog*) donated by various individuals are hung down from the *stûpa*. To these festive events is added also the procession of monks from Dga'-ldan-chos-'phel-gling wearing their complete robes and ceremonial yellow hats and holding *vajra*, bell and

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[686]Toh. 2573, pp. 73.7-74.1.

[687]R. 445.3-5.

incense in their hands. Some of them also play musical instruments or hold colorful banners and canopies, while the ritual helper and an assistant carry the two ritual mirrors housing the *lha*. After circumambulating the *stûpa*, they repeat the first ritual steps of the request to firmly remain in front of Bodhanath Stûpa,[688] to which they append verses of auspiciousness (*shis-brjod*) such as those recited during the enthronement offerings.[689]

## Request for accomplishment (*dngos-grub, siddhi*) and dissolution of the mandala.

Before the mandala is dissolved, the *lha* are requested to grant the practitioners the fruit of their practice, that is to say, the attainment of complete Buddhahood. This ritual, which is a part of the *sâdhana* in some other contexts, is one of the climactic moments of the practice. This is followed by the visualization that the mandala palace and its residents dissolve. Only the drawing of the mandala now remains.

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[688]R. 440.6-441.4.

[689]Cf. R. 435.6-436.1.

# The Concluding Rituals (*mjug-chog*).

## Generating oneself as Rdo-rje-'jigs-byed-lha-bcu-gsum (*bdag-bskyed*).

The rituals on the morning of the third day of the consecration, the day on which the concluding rituals are performed, are different from those on the mornings of the first and second days. The initiation of the consecration *lha* performed during the first two days entails various preparatory rituals such as the empowerment of the Victorious Vase and the practitioners own entrance into the mandala. These are not required here. Only the ritual of transforming the practitioners into Rdo-rje-'jigs-byed-lha-bcu-gsum is performed now according to the first part of the *sâdhana* (DK).

## The propitiation ritual (*bskang-gso*).

Rituals of propitiation are among the most common rituals performed in Tibetan monasteries. A short form of this ritual is performed in some monasteries every afternoon. A day long propitiation is performed at all major monasteries on the twenty-ninth day of every Tibetan month. An extended propitiation is performed in all monasteries during the last week of the Tibetan year culminating on the twenty-ninth of the twelfth month.

The purpose of these rituals is to propitiate the various protectors and to compensate for any fault or failing (*bskang-gso*). Unlike the consecration ritual, which is classified as peaceful, the propitiation ritual is wrathful. This calls for the use of a larger variety of musical instruments, including the *dung-chen*, *sbub-'chal* and *rkang-gling*, and for a greater diversity in the styles of music. This fact has made the propitiation rituals most popular among ethnomusicologists. A number of studies of the propitiation ritual and its music have been done, as for example, those by

Ellingson (1979a)[690]; Tsukamoto (1983); Canzio (1988); and Egyed (Ph.D. dissertation in progress). The reader may refer to these works for further details. Here I will make only a few comments which pertain to the specific propitiation ritual performed during the consecration.

The manual used for the propitiation was Rgyal-ba'i bstan-srung-mams-kyi gtor-chog bskang-gso cha-lag dang bcas-pa dam-can dgyes-pa'i sprin-phung (BS)[691] The ritual consists of the propitiation of the four protectors Myur-mdzad Ye-shes-kyi-mgon-po (six-armed Mahâkâla, Mgon-po Phyag-drug, BS 1-70), Dam-can Chos-kyi-rgyal-po (Gshin-rje-gshed, or Yama, BS 71-109), Dmag-zor-rgyal-mo (Dpal-ldan Lha-mo, BS 109-199), and Rnam-thos-sras (Vaiśravaṇa, BS 199-223). These protectors are discussed in detail by Nebesky-Wojkowitz in the chapter on supramundane protectors (*'jig-rten las 'das-pa'i srung-ma*) in his book Oracles and Demons of Tibet.[692] They also appear in the *thang-ka* of Rdo-rje-'jigs-byed from Skyid-grong Bsam-gtan-gling Monastery published by Lobsang Dorje and Black.[693] In the tradition of Skyid-grong Bsam-gtan-gling,[694] for a short propitiation, the ritual of Dam-can Chos-rgyal is performed; for a medium propitiation, the ritual of Rnam-thos-sras; and for an extensive propitiation, Mahâkâla with six arms. For major rituals connected with a mandala, a number of propitiations are performed one after the other. For the consecration, propitiation rituals for four protectors are performed.[695]

Unlike rituals such as the initiation or the increasing fire offerings which receive a special form when performed as part of the consecration, the propitiation retains its usual features. The only adjustment undergone by the propitiation in this context is that it is made one of the frames of the

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[690]See especially pp. 677-720.

[691]See abbreviations.

[692]1956:22-87.

[693]1971: nos 23, 24, 25, and 28.

[694]According to the retired chant leader Bstan-pa-dar-rgyas.

[695]In total, there are seven protectors to whom these rituals are performed in Dga'-ldan-chos-'phel-gling, according to Bstan-pa-dar-rgyas. The additional three are Mgon-po Phyag-bzhi-pa (four-armed Mahâkâla), Lcam-sring and Mgon-dkar (white Mahâkâla). Cf. Nebesky-Wojkowitz 1956:64, 87-93 and Lobsang Dorje & Black 1971: nos. 27 and 29.

concluding rituals. The main frame of these rituals, as of the entire consecration itself, is the *sâdhana*. Thus, the concluding rituals open and end with sections of the *sâdhana*. The propitiation is made a frame within this main frame. Thus, after the first part of the *sâdhana*, and just before its conclusion, the first and last sections of the propitiation are performed. The other rituals are performed within this double frame; this might be illustrated by the following chart:

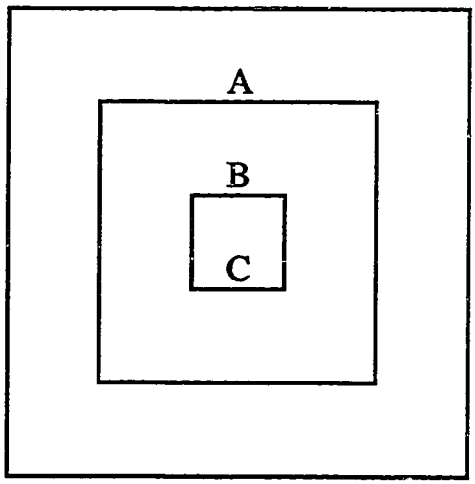


Diagram 3, KEY: A. *Sâdhana*. B. Propitiation. C. Ritual actions of the consecration, including the fire offering, showing in the mirror, commanding the Dharma Protectors, and commanding the patron.

The framing of the concluding rituals of the consecration within the propitiation seems to have resulted from the great importance of the cult of protectors in Tibetan religion in general.

**Pacifying fire offering (*zhi-ba'i sbyin-sreg*).**

This ritual was discussed together with the increasing fire offering, above.

## Showing the mirrors (*me-long bstan-pa*) to the secondary *lha*.

The ritual of conveying the *lha* into the secondary receptacles and requesting them to firmly remain there is performed in a manner similar to the one for Bodhanath Stûpa on the previous day. In the case of the consecration performed at Dga'-ldan-chos-'phel-gling, two monks were sent with a mirror to Svayambhu Stûpa and to the receptacles in private homes from which they had invited the *ye-shes sems-dpa'* into the mirror on the first day of the consecration. In front of each of these receptacles they perform the ritual of returning the reflections of the *lha* and requesting them to firmly remain in the receptacle.

## Commanding the Dharma Protectors (*chos-skyong bsgo-ba*).

The ritual act of commanding the Dharma Protectors serves a similar purpose to the propitiation ritual already performed. While the propitiation of the protectors is a more general ritual which is performed for various purposes, the ritual of commanding the Dharma Protectors is specific to the consecration. It relies on the consecration manual which, in turn, is based on similar passages in the Consecration Tantra[696] and on works found in the Tanjur, such as Abhayâkaragupta's Vajrâvali.[697] In some of these Indian works, however, this request is addressed not only to the Dharma Protectors, but also to the *lha* invited to the receptacle. According to Khri-byang Rin-po-che's manual, the Dharma Protectors are requested to protect the image from harm caused by the four elements; to act for the sake of the patron and the patron's family, as well as for the ritual master and his disciples; and to bring about multitudes of offerings to the images.[698]

In order to accomplish their tasks, the Protectors need to be rendered potent,[699]

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[696]Toh. 486, p. 297.5-6.

[697]Toh. 3140, p. 126.3-4.

[698]This last point is not found in the Vajrâvali.

[699]According to Grags-pa-rgyal-mtshan, pp. 249.4.4-250.1.1; Sde-srid Sangs-rgyas-

In order to generate ability, by means of making the *mudrâ* of *vajra*-protection (*rdo-rje srung-ba*)[700] put *vajra*-armor on them. They will be endowed with inconceivable might. So that they would not break their promises, touch the receptacle with the *vajra*. Recite

'This *vajra* etc. [is a great *vajra* blessed by all the Buddhas. Those types (*rigs-rnams*) who would transgress this commitment will be quickly smashed into dust.]'[701]

... Having placed the *vajra* on the head of the Dharma Protector, place the Protector under a vow...[702]

Finally, *gtor-ma*s are offered to the Protectors.[703]

There is also a difference in the attitude of the performers between the ritual of propitiation and commanding the Dharma protectors. As the name of the later indicates, there is a definite sense of controlling the protectors when executing that ritual. This is not the case with regard to the propitiation. Theoretically *yi-dam*s are more powerful than protectors. Yet, even those who employ the powers of *yi-dam*s in performing rituals such as consecrations are still in somewhat uneasy in their relationship with the protectors.

## Commanding the patron (*yon-bdag bsgo-ba*).

The patron is commanded to make offerings to the newly consecrated receptacle. In consecrating a privately owned receptacle, after

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rgya-mtsho, p. 252.

[700]Or *vajra*-armor (*rdo-rje go-cha'i phyag-rgya*), according to Grags-pa-rgyal-mtshan (p. 249.4.5).

[701]Cf. R. 430.3-4.

[702]*Nus-pa bskyed phyir rdo-rje srung-pa'i rgya bcas-te rdo-rje'i go-bskon-pas nus-mthu bsam-gyis mi khyab-pa dang ldan-pa gyur/ de-dag-gi bka' las mi 'da'-ba'i phyir rdo-rjes rten la reg-cing/ rdo-rje 'di ni sogs... chos-skyong-gi spyi-bor rdo-rje bzhag-ste 'gro-ba sems-can sogs-kyi dam la bzhag/* (Sde-srid Sangs-rgyas-rgya-mtsho, p. 252.1-2).

[703]Cf. Abhayâkaragupta, Toh. 2140, p. 126.4-5.

having completed his responsibility to have the consecration performed, the ritual master entrusts the receptacle to the patron who is ordered to protect and maintain it, and especially to make offerings to it. The first part of the verses for commanding are found in the Consecration Tantra itself.[704] Some consecration manuals also paraphrase these verses in a form that would be understood by any Tibetan as follows:

> I have well completed the consecration you have requested. Make very extensive offerings to this receptacle for a week. Then also continuously make offerings as much as you can afford.[705]

Brag-phug Dge-bshes further explains,

> From today on, this receptacle would become a locus for homage and an object for offerings for the world together with the gods. Therefore, it is no different from the actual Buddha.[706]

The purpose of the consecration is to create an object for offerings. Now that the consecration is completed, it is important that this purpose be fulfilled.

Even though the words for commanding the patron appear in the Consecration Tantra, as well as in consecration works found in the Tanjur, some Tibetan consecration works attribute the origin of this ritual action to the 'dialogue'[707] which occurred during the consecration of Bsam-yas monastery.[708] Tibetan authors see the consecration of Bsam-yas, the first

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[704]Toh. 486, pp. 296.7-297.1.

[705]*Khyod-kyis nga la gsol-ba btab-pa'i rab-tu gnas-pa legs-par byas zin-gyis/ khyed-kyis rten 'di la zhag bdun-gyi bar mchod-pa rgya-chen-po-gyis shig/ de nas kyang ci-'byor-pa'i mchod-pa rgyun mi chad-par gyis-shig/* Sde-srid Sangs-rgyas-rgya-mtsho, p. 267.4-5; also Ngag-dbang-legs-grub, work 2, p. 515.4-5.

[706]*De-ring nas-bzung rten 'di yang lha dang bcas-pa'i 'jig-rten-gyi phyag-gi gnas mchod-pa'i yul-du gyur zin-pa'i phyir sangs-rgyas dngos dang khyad-pa med-de/* p. 341.3-4.

[707]*Yas gtam mas gtam*; cf. Jackson 1984.

[708]Gung-thang, Work 2, p. 96.3; Sde-srid Sangs-rgyas-rgya-mtsho, p. 268; among others.

monastery in Tibet, as a model for all later consecrations. The accounts of the consecration of Bsam-yas do not provide many details on the ritual itself that could serve as examples. Yet, the relationship between Khri-srong-lde-bstan and Padmasambhava, according to these consecration works, serve as a model for the patron-priest relations in every consecration.

## Explaining the consecration ritual (*rab-bshad*).

The consecration manual now instructs the ritual master to explain the Buddha's teaching in general and the consecration in particular. A number of works which were composed especially for this purpose have been mentioned in chapter 1. They provide guidelines for such an explanation. However, no exposition on this ritual was given in any of the consecration rituals I attended in Nepal. The retired chant leader of Dga'-ldan-chos-'phel-gling, Bstan-pa-dar-rgyas, told me that nowadays explanations of the consecration are no longer given. I was told, however, that at the consecration of Bka'-rnying-bshad-sgrub-gling Monastery in Bodhanath a few years ago, Bco-brgyad Khri-chen Rin-po-che Thub-bstan-legs-bshad-rgya-mtsho provided an extensive explanation on the consecration ritual. This lama is especially concerned with the transmission of the Tibetan heritage to the younger Tibetan generation.[709] The number of works composed for the purpose of explaining the consecration indicates, however, that this tradition has not weakened during the last few centuries in Tibet. It seems that such an explanation is more likely to take place when the lama is knowledgeable about this subject and when the consecration is of a newly built major receptacle (such as a temple or monastery) attended by a large audience of lay and monastic visitors.

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[709]He also completed, for this purpose, a work translated into English as The Gateway to the Temple (Gyatsho 1979), on traditional monastic arts, etc.

**Generating the patron as a *lha* (*sbyin-bdag lha bskyed*).**

To be qualified to participate in the following ritual of the eight auspicious substances, the patron needs to be transformed into Rdo-rje-'jigs-byed, just as any other participant in the consecration. Brag-phug Dge-bshes says:

> Because these [auspicious] substances are endowed with the character of eminence it is not suitable to hand them to an ordinary [person]. Therefore, it is necessary first -- after having removed the ordinary aspects of this very patron -- to generate him or her as any *yi-dam*.[710]

Since the patron is not capable of performing the ritual of self-generation as a *lha* (*bdag-bskyed*), the ritual master together with the assembly performs this on his behalf. This ritual is very similar to the generation process in the *sâdhana* of Rdo-rje-'jigs-byed performed every morning during the three days of the consecration. However, the basis in this case is not oneself, but the patron who is cleansed with the action mantra of Rdo-rje-'jigs-byed and water from the vase of action, purified into Emptiness and then generated as Rdo-rje-'jigs-byed and his consort. According to Brag-phug Dge-bshes,[711] after blessing the body, speech and mind of the receptacle, the invited *ye-shes sems-dpa'* absorbs in the patron visualized as the *dam-tshig sems-dpa'*. Having been transformed into a *lha*, the offerings of the two waters, five *upacâra*s and music usually made to *lha* are made to the patron. Finally, these offerings are made also to the receptacle.

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[710]*Rdzas de-rnams che-ba'i bdag-nyid-can yin-pas tha-mal-pa la gtad-du mi-rung-ba'i phyir/ thog-mar yon-gyi bdag-po-nyid tha-mal-pa'i rnam-pa bsal-te lhag-pa'i lha ci-rigs-par bskyed dgos-pa las/* p. 342.5.

[711]P. 343.4.

**Offering the eight auspicious substances (*bkra-shis rdzas brgyad*).**

As an appreciation for his sponsorship the eight auspicious substances are offered to the patron. The eight auspicious substances "remove any misfortune and bestow all the fulfillments of every want."[712] In addition, each of these substances is endowed with a special power of blessing as indicated in the verses accompanying the offerings. This ritual is not restricted to consecrations, but is performed for patrons of various other rituals as well. The offering of the eight auspicious substances is also common among the Newar Buddhists of the Kathmandu Valley. Unlike the Tibetans, who use *tsakli* as they do in the enthronement rituals, Newar priests offer the actual substances. There are a number of Tibetan works on the eight auspicious substances which explain their general merits and the effect of each of the substances. Among these works are those by Gung-thang-pa and 'Brug-chen VIII Kun-gzigs-chos-kyi-snang-ba.[713]

The eight auspicious substances are:

| | Tibetan | *Sanskrit [714] | English | Offerer |
|---|---|---|---|---|
| 1. | མེ་ལོང་ | *âdarśa* | mirror | ལྷ་མོ་འོད་འཆང་མ |
| 2. | གི་ཕྲང | *gorocanâ* | bezoar | གླང་པོ་ཆེ་ནོར་སྐྱོང་ |
| 3. | ཞོ་ | *dadhi* | curd | ཞིང་བའི་བུ་མོ་ལེགས་སྐྱེས |
| 4. | རྩ་དུར་བ་ | *dûrvâ* | a grass | རྩྭ་འཚོང་གི་ཁྱེའུ་བཀྲ་ཤིས་ |
| 5. | ཤིང་ཏོག་བིལ་བ | *bilva* | wood-apple | ལྷ་ཚངས་པ |
| 6. | དུང་དཀར་གཡས་འཁྱིལ་ | *dakṣiṇâvarta-śaṅkha* | right-whorled conch-shell | ལྷ་དབང་པོ་བརྒྱ་བྱིན་ |
| 7. | ལི་ཁྲི | *sindûra* | vermillion | བྲམ་ཟེ་དཀར་རྒྱལ་ |

[712]R. 448.3.

[713]See Bibliography of Tibetan works, appended.

[714]The Sanskrit equivalents are reconstructed.

| | | | | |
|---|---|---|---|---|
| 8. | སྟོན་དཀར་ | *sarṣapa* | white mustard seeds | དཔལ་ཕྱག་ན་རྡོ་རྗེ་ |

Each of the *tsakli* depicting these offerings is visualized as dissolving into Emptiness out of which are generated the potent auspicious substances. Two verses accompany the offering of each substance. The first set recalls an anecdote in which the same offering was made to the Buddha. These include the offering of curd to the Buddha before his Enlightenment by Sujâtâ,[715] and the offering of grass for the Buddha's seat of Enlightenment by the grass seller Svastika.[716] The names of these persons and *lha* as they appear in Khri-byang Rin-po-che's manual are given in the right column of the chart above. The list of these names, however, is far from consistent among the various consecration manuals and the explanatory works on the eight substances. The second set of verses accompanying the offerings explains the benefits resulting from each of the substances.

There is some disagreement between various consecration manuals also in regard to the sequence of the recipients of the eight auspicious substances. Some begin with the *lha* in the receptacle followed by the patron,[717] while others say that one should first offer to the patron who is then conceived of as making the offering to the *lha*.[718] In either case, everyone present, including the patron, the ritual master and the assembly, shares in the benefit of this ritual. Grags-pa-rgyal-mtshan explains:

> Make as if you offer the auspicious substances to the consecration *lha*. Because the lama and patron also touch the auspicious substances, we [also], the patron together with the attendants, will become auspicious by these substances.[719]

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[715]Cf. Lalitavistara, ch. 18; Mahâvastu pp.131, 205.

[716]Cf. Lalitavistara, ch. 19, Mahâvastu pp. 131, 264, 399.

[717]Such as Khri-byang Rinpoche's manual 448.6-449.1; Brag-phug Dge-bshes 345.2-3.

[718]Bstan-pa-dar-rgyas, interview, Nov. 1988.

[719]*Bla-ma dang yon-bdag-gis kyang bkra-shis-kyi rdzas la reg-par byas-pas/ bdag-cag yon-bdag 'khor dang bcas-pa-rnams rdzas de-dag-gis bkra-shis-par 'gyur-ro/* p. 250.3.2-3.

## Offering gifts (*yon 'bul*).

At the end of the ritual performed for the patron, the patron makes offerings, handing to each of the monks in order of seniority a ceremonial scarf (*kha-btags*) and a donation of money. The higher the position of the monk, the greater the amount of money and the higher the quality of the scarf. This ritual of donation is commonly performed during any monastic ritual that takes place, whether in the assembly hall or in a private home. For major rituals performed most usually on holidays, there are several such donors, especially in the more established Tibetan monasteries in the the Kathmandu Valley. Each monastery has its own regulations about the allocation of the donations received in such rituals, and on the amounts that each monk and novice may keep for their own personal expenses which are not covered by the monastery.

## Final rituals.

The final rituals are similar to those performed at the end of the first and second days. Even though Khri-byang Rin-po-che's manual does not mention it, the performance in Dga'-ldan-chos-'phel-gling included the thanks-giving, dedication of merit and an aspiration prayer, according to the *sâdhana* manual of Rdo-rje-'jigs-byed, as on the previous days. These are limbs of the *sâdhana* within the frame of which the consecration is performed. In the frame of the third day is embedded also the propitiation ritual whose main ritual actions were performed earlier that day. At the end of the ritual, the frame of this ritual is also closed, with the performance of its praises to the protective *lha*,[720] dedication of merit and aspiration,[721] dissolution of the protective *lha*[722] and verses of

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[720]BS 52.4-67.2.

[721]BS 67.4-68.2.

[722]BS 68.2-4.

auspiciousness.[723] The last ritual action, however, goes back to the *sâdhana*, which is the overall frame for the consecration ritual. Thus, the last verse among the verses of auspiciousness from the *sâdhana* concludes the consecration.

[723]BS 68.4-70.2.

# CHAPTER THREE

## Introductory remarks.

An English translation of the manual used by the Dge-lugs-pa monastery, the Dga'-ldan-chos-'phel-ling for consecrating Bodhanath Stûpa in 1988, is presented below. This manual was written by Khri-byang Rinpoche, the Junior Tutor of the 14th Dalai Lama (it will be referred to as R.). As has already been noted, the actual performance of the consecration relies on five separate manuals (R., DK., J., SS., and KS.). Although R. contains references to the other four manuals, only the translation of R. itself appears here. All references to other manuals are identified, but not translated. Fortunately, one of the four has already been translated by Sharpa Tulku and Michael Perrott (S.). This translation also contains significant parts of DK. The notes to the present translation have intentionally been kept brief. Chapter 2 of this work contains what further clarifications seemed necessary.

The text of two versions of R. have been published. While R. contains a small number of mistakes, Copy B has almost none. But, since R. was actually used during the performance, it was chosen as the basis for the translation. All significant variant readings of Copy B are given in the notes. Some of them are helpful for understanding R.

The mantras are given as they are found in R. For the convenience of the reader, when a word of a mantra differed only slightly from its form in common Sanskrit dictionaries, the dictionary form was supplied. When other manuals had an alternative to a problematic mantra, it was also given in a note. Most mantras in Tibetan texts appear with resolved *sandhi*. No attempt to reconstruct normal *sandhi* was made. The greatest difficulty occurs with regard to the case ending of some of the mantras which do not correspond to classical forms. Yet, they are typical for many of the Tibetan ritual manuals. My translation of the mantras is very tentative. The intent is to give the reader some indication of their content, and especially to show that they are not meaningless utterances. They possess both the syntactic and semantic properties of language that Staal denies in the case of Vedic mantras.[1] As in the Tibetan text, the actual recitations are given in larger letters than the instructions for ritual actions. While some of these instructions are given in the imperative, others are given in the third person. They were translated in the form they occur in the manual.

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[1]Staal 1989:70.

[355] The Consecration Ritual, [called] "Immense[2] Downpour of Virtue and Goodness" of the monastery Stag-brag Bsam-gtan-gling,[3] together with a [short] consecration [called] Rta-thog-ma,[4] and an *arg[h]a* ritual[5] according to the ritual practice of the glorious Lower Tantric College (Smad-rgyud).[6] A sequence of actions written as it should be performed.[7]

[356] [opening verse]

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[2]Literally, 'oceanic' (*rgya-mtsho*).

[3]See chapter 2.

[4]Literally, "The recitation from the top [or back] of a horse." According to T.J. Norbu this alludes to the brevity of the ritual which can be performed while riding a galloping horse near the receptacle. This work, the complete title being "Rab-gnas rta-thog-ma'i ngag 'don nag 'gros-su bkod-pa," was written by Lcang-skya I Ngag-dbang-(blo-bzang-)chos-ldan (1642-1714) [Dge-lugs-pa] (See Appendix). It is one of the most commonly used Dge-lugs-pa consecrations. Despite the title, its performance usually lasts one to three hours. This and the following work will not be translated below.

[5]See chapter 2.

[6]Or Rgyud-smad. It is called 'lower' because it was located topographically below the Upper Tantric College, not because it was in any other way inferior to it.

[7]*Nag-'gros* abbreviation for *nag-po 'gro-shes* (K. 1499a); literally "knowing [how] to go in the dark" (according to Geshe Bstan-dar) or "knowing [how] to go according to the black [ink]" (according to Geshe Sopa) which indicates that the instructions are stated in a clear way. It also implies that an experienced monk would be able to recite the entire ritual pronouncements relying on this ritual manual alone. It is assumed, however, that he has mastered the *sâdhana* ritual of Rdo-rje-'jigs-byed, including the generation of oneself as the *lha* (*bdag-bskyed* DK), and the entry of oneself into his mandala (*bdag-'jug* J.), as well as the burnt offerings ritual (*sbyin-sreg* SS.) in connection with this *lha* and the propitiation ritual (*bskang-gso*). In addition, several famous recitations such as the Bstan-'bar-ma (see below R. 451.6) are not given in full. As will be seen, for a great number of recitations and mantras only the first few syllable are given in our text (see also chapter 2).

## Introduction.

Here[8] the monastery of Stag-brag Bsam-gtan-gling is in a place at the center of the *Dharma* field [*chos-kyi zhing*] of Tibet,[9] a realm blessed by the illusory drama [*sgyu-'phrul-gyi rol-pa*] of the Knowledge [*ye-shes*] of the supreme exalted Phyag-na-padmo.[10] [357] The consecration ritual "Immense Downpour of Virtue and Goodness", according to the practice of the glorious Lower Tantric College; a ritual practice of sequential actions. So that it would remain unimpaired even in its smallest detail, the practice is arranged very clearly and plainly as it should be performed. It is indicated in such a way that the actual pattern of the ritual would be clear [and even] the beginner and unwise could perform it.[11]

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[8]The following is a short commentary on the title of the text.

[9]*Gangs-can* literary the snowy [country].

[10]Kamalapāṇi or Padmapāṇi. In Tibet this is understood as an epithet for Spyan-ras-gzig (Avalokiteśvara); see K. 1734b.

[11]Even though this is a standard statement, the special clarity of this particular consecration manual was, indeed, one of the main reasons for choosing it for translation.

## The Preparatory Rituals (*sta-gon*).

Of the three [parts of the ritual], [1] the preparatory rituals (*sta-gon*), [2] the main [358] part of the ritual (*dngos-gzhi*) and [3] the concluding rituals (*mjug-chog*), the first [part] is the preparatory rituals.

### General Preparatory Rituals.

### Generation of oneself as the Rdo-rje-'jigs-byed (*bdag-bskyed*).

After [the following ritual actions][12] beginning with the confession of sins (*ltung-bshags*),[13] blessing the *vajra* and bell (*rdor dril byin-rlab*),[14] the blessing of the inner offerings (*nang-mchod byin-rlabs*),[15] the blessing of the preliminary offerings and *gtor-mas* (*sngon-'gro mchod gtor byin-rlabs*), as well as of the offering of the 'self-generation' (*bdag-bskyed mchod-pa byin-rlabs*),[16] the offering of the *maṇḍal*[17] of twenty-five offerings[18] meditation on and recitation of Rdo-rje-sems-dpa' (Vajrasattva) (*Rdor-sems sgom-bzlas*).[19] At the beginning of the process of bringing death to the path as the *Dharmakâya* ,[20] empower the Victorious and action vases according to the ritual manual

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[12]Before the preparatory rituals of the consecration itself can commence, the consecrators perform the *sâdhana* of Rdo-rje-'jigs-byed and the empowerment of the two vases (*bum-sgrub*). All the ritual actions mentioned immediately below are components of these two practices (see chapter 2).

[13]See, for example, P. 581-588.

[14]This and the following ritual actions are preliminaries for the 'self-generation' (*bdag-bskyed*) ritual of the Rdo-rje-'jigs-byed-lha-bcu-gsum (DK.) The section of the blessing of the *vajra* and bell can be found in DK 85-6. It was translated into English in S. 12-13.

[15]DK 86-8. A similar ritual action is presented in English in B. 158-9.

[16]DK 88-92; S. 13-14; B. 143, 263, 415.

[17]In order to distinguish between the mandala offering and the mandala of *lha* (*dkyil-'khor*), the word *maṇḍal* is used here for the former (see the section on "offering *maṇḍal*" in chapter 2).

[18]DK 92 and see chapter 2.

[19]DK 92-95. This ritual action belongs to the 'extraordinary preliminaries' (*thon-mong ma yin-gyi sngon-'gro*) see chapter 2.

[20]This refers to the process of meditation on Emptiness, the initial step in the actual *sâdhana* (see chapter 2). The correlation of the three meditational stages -- dissolution into emptiness, appearance of a seed syllable (*sa-bon*) out of which one's *yi-dam* would arise,

(*rnam-bum las-bum gzhung-ltar bsgrubs*)[21] [recite:]

*Oṃ Khaṅga-ḍhrik Huṃ Phaṭ.*[22]

*Oṃ svabhâva-*[*śuddhâḥ sarva-dharmâḥ svabhâva-śuddho 'ham*].[23]

The sign (*mtshan-ma*) at the inner east becomes inseparable from the essence (*ngo-bo*).[24]

Thus and so forth, change the words (respectively),[25] and[26]

From Oneself as the chief [*lha*]...[27]

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and generation of one's *yi-dam* -- with death, intermediate state and rebirth is discussed in Lati Rinbochay 1979, which is a translation of a work on this subject by A-kya Yongs-'dzin Dbyangs-can-dga'-ba'i-blo-gros, and in Dhargyey 1985:82-112, which emphasizes the Kâlacakra tradition, etc.

[21]The manual for this ritual action can be found immediately after the end of the self-generation (*bdag-bskyed*) in DK 184-191; see also DK 100, and chapter 2.

[22]Read *Oṃ Khaṅga-dhṛk Hûṃ Phaṭ* 'the one holding a sword' (khaṅga=khaḍga MW 335a). This is the mantra of the Yamântaka of the Sword (Ral-gri Gshin-rje'i-gshed), the *lha* at the north door in the mandala of Rdo-rje-'jigs-byed-lha-bcu-gsum (see also Lobsang Dorje 1971:225; DK 126-7; and S. 40 where a description of him is given). It is used for cleansing (cf. DK 100). For the relation between the *lha* at the northern direction of the mandala, the action 'family' (*las*, *karma*) and ritual actions see chapter 2.

[23]'*Oṃ* pure by nature are all *dharmas*; pure by nature am I.' This is the mantra of purification into Emptiness (cf. DK 100 and chapter 2). It is called *chos-nyid rnam-par dag-pa'i sngags* 'the mantra of purifying into *Dharma* nature (cf. Nag-po-pa Toh. 1259, p. 569.5). From this point on the ritual of generating Rdo-rje-'jigs-byed is performed according to DK. Large sections of this ritual are translated into English by Sharpa 1987 (S.). DK 110.3-114.1, 123.1-124.1, 116.3-121.6, 124.5-129.5 are translated in S. 36-7, 37, 37-39, 39-41 respectively.

[24]Since this section of the ritual is performed only when the ritual of self-entry into the mandala (*bdag-'jug*) follows the self-generation (*bdag-bskyed*), the author included its first sentence here as a reminder to the performer (cf. DK 132.)

[25]This pronouncement is repeated with regard to the other directions of the compass.

[26]From here on the self-generation ritual is continued through the invitation of the mandala of the Knowledge of Rdo-rje-'jigs-byed-lha-bcu-gsum (DK 140.4-142.2; S. 41-3) and the self-entry into the mandala (DK 142.3-143.4; S.43-4).

[27]Here begins the section of offerings and praises. For the sake of having a recipient for

enter into the mandala of oneself.[28]

And so forth. At the end of the approaching practice (*bsnyen-pa*) [recite] the hundred syllable (*yig-brgya*) [mantra].[29] Make offerings (*mchod*)[30] with

*Oṃ Hrîḥ Ṣṭrîḥ Ha[ḥ]*...[31]

make the inner offerings (*nang-mchod*).[32]

Praise with

The supreme form...[33]

After offering *gtor-ma*s to the Guardians of the Directions (*phyogs-skyong*),

## Self-entry into the mandala of Rdo-rje-'jigs-byed-lha-bcu-gsum (*bdag-'jug*).[34]

*Oṃ Khaṅga-ḍhṛik Hûṃ* [359] *Phaṭ*.[35] [transform] oneself instantly into Hûṃ-mdzad...[36]

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them, the practitioner produces 'from oneself as the chief' [*lha* of the mandala (i.e. Rdo-rje-'jigs-byed)] a second *lha* which is a replica of the first. This second *lha* is produced in a manner similar to kindling one butter-lamp from another. It resides outside the mandala near its eastern door (DK 143.6-144.1).

[28]Cf. DK 156.2-3, the second *lha* is absorbed back in oneself.

[29]For the hundred syllable mantra of Rdo-rje-'jigs-byed see P. 439, 459, etc. and chapter 2.

[30]These offerings consist of the water for welcoming (*mchod-yon, argham*), water for refreshing the feet (*zhabs-bsil, pâdyam*), scent, flowers, incense, butter lamps, food and music (cf. DK 96.6-97.3). For these offerings of the two waters, five *upacâra*s and music see chapter 2.

[31]This mantra accompanies the offering of the water for welcoming. For the mantras recited while making the remaining offerings see *ibid.*

[32]For offerings and inner offerings, see chapter 2 and below as well as DK 144-157; S. 44-45, 63-66; B. *vide sub.* index.

[33]*Gzugs-mchog mchog-tu drag-po-che/ dpa'-bo mchog-gi spyod-yul-can/ gdul-dka' 'dul-ba'i don-mdzad-pa/ Rdo-rje-'jigs-byed la phyag-'tshal/*. For these common verses of praise see, for example, P. 427.1-4.

[34]The manual for this ritual is the third part of Rdo-rje-'jigs-byed *sâdhana* abbreviated as J.

[35]cf. note 20 above.

[36]A wrathful *lha* (cf. Mkhas-grub Rje 1968:118,316).

according to the manual of the self-entry [into the mandala][37] properly complete in due succession [this ritual] of achieving and offering (*sgrub-mchod*),[38] as in the usual case, up until the *maṇḍal* of thanksgivings (*gtang-rag-gi maṇḍal*).[39]

## The Preparatory rituals of the Consecration (*rab-gnas sta-gon*).

### A. Empowering the bathing vases and cleansing substances (*khrus-bum dang bdag-rdzas bsgrub-pa*).[40]

Because it is necessary first to empower (*sgrub*) the bathing vase[s] (*khrus-bum*) and cleansing substance[s] (*'dag-rdzas*), the ritual helper (*mchod-g.yog*) places the *vajra* of the *dhâraṇî* thread on top of the vase of the three sweets (*mngar gsum*).[41]

1. The ritual master (*slob-dpon*) cleanses [the bathing vases] with water from the vase of action (*las-bum*) and with the mantra

   *Oṃ Khaṅga-ḍhṛk...*[42]

2. Purify [it] with

   *Śûnyata*[43]*-[jñâna-vajra-svabhâva-âtmako 'haṃ]*.[44] [It] transforms into Emptiness.

3. From the continuum of Emptiness [appears] the [seed syllable] *Bhrûṃ*; from it, on the cleansing materials (*dag-byed*) such as the cleansing substances (*'dag-rdzas*) [which are] in vessels [made] of precious substances such as bronze and copper, and inside the bathing vases, [appears] at the center of a lunar disk,

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[37]The previous line is at the beginning of the self-entry (*bdag-'jug*) ritual (J. 191).

[38]The ritual of self-entry is referred to here.

[39]As was mentioned in chapter 2, the consecration ritual is performed within the self-entry ritual. After performing the greater part of this ritual according to J. 191-251, the consecration ritual itself begins. The performance ends with the concluding sections of the self-entry (J. 251-269).

[40]Most of the Tibetan titles of the ritual actions do not appear in R. They are taken, for the most part, from the outline (*sdom*) in the consecration ritual by the First Panchen Lama (PC), the basis upon which R. was written.

[41]This is the first among the eight bathing vases. For this and for the *dhâraṇî* thread, see chapter 2.

[42]See note 20 above

[43]Read *Śûnyatâ*.

[44]'I am the *vajra* nature of the Knowledge of Emptiness' see chapter 2; see also KL 243.

a ray of light, encircled with the mantras to be recited that end with the letter *Hûṃ* [?], [which] summons Lamas, *yi-dam*, Buddhas, Bodhisattvas, Heros (*dpa'-bo*), [360] *Dâkiṇî*s (*mkha'-'gro*), *Dharma* protectors (*chos-srung*), and in short, all the qualities of the animate and inanimate world (*snod-bcud*).[45] They dissolve into the string of mantras. By means of a descending stream of nectar from that [string], the cleansing substances are blessed.

4. Thus, the ritual helper first makes the *pad-kor* [*mudrâ*], then offers the *dhâraṇî* thread to the ritual master[46] The ritual master [recites:]

*Oṃ Āḥ Hûṃ.*

one hundred times. Then successively from

*Oṃ trimadhu-snana*,[47] *Oṃ dadhi, phala, bruhi*,[48] *gandhe*,[49] *labja*,[50] *oṣati*,[51] *maṇi*

at the end of each of these attach

*pûja-megha-samudra-spharaṇa-samaya-śrîye Hûṃ*[52]

[and recite] each 21 times.[53] The ritual helper shifts the *vajra* [at the end] of the *dhâraṇî* [thread] to [each of the other] seven vases successively.[54] The *dhâraṇî* thread has to touch

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[45]This list includes the 'roots' (*rtsa*) of the Buddhist religion cf. Dagyab 1977: pp. 5-8, 17-19; B. 38-54; etc.

[46]While the end of the *dhâraṇî* thread together with a small action *vajra* (*las-rdor*) attached to it is placed on the vase being empowered, the ritual master holds the other end of the thread next to his heart.

[47]Read *snâna*. These are the name mantras of the eight bathing vases.

[48]Read *vṛîhi* cf. the consecration work by Grags-pa-rgyal-mthsan (G.) p. 243.4.5.

[49]Read *gandha*.

[50]Read *lâjâ*.

[51]Read *oṣadhi*.

[52]'*Oṃ* splendorous gathering of an extensive ocean of clouds of offerings *Hûṃ*.' (cf. KL 220; Skorupski 1983c:18).

[53]The mantra *Oṃ trimadhu-snâna-pûja-megha-samudra-spharaṇa-samaya-śrîye Hûṃ* ('*Oṃ* splendorous gathering of an extensive ocean of clouds of offerings for bathing with the three sweets *Hûṃ*.') is recited 21 times, then the mantra of the second bathing vase *Oṃ dadhi-snâna-pûja-megha-samudra-spharaṇa-samaya-śrîye Hûṃ* is recited etc.

[54]In coordination with the corresponding mantra.

also the cleansing substances.[55] Recite as usual

*Oṃ sarva-tathâgatâ*[56]*-[abhiṣekata-samaya-śrîye Āḥ Hûṃ]*[57]

and

*Oṃ Bhrûṃ Svâhâ.*[58] *Oṃ amṛta-[âyur-dade Svâhâ]*[59]

and

*Oṃ Ye dharmâ...*[60]

The ritual master leads the recitation of these mantras 21 times.[61] The ritual helper collects the *dhâraṇî* thread.

## B. Empowering the flowers (*me-tog bsgruh*).

Place the bathing mirror on which the *Ye dhar...* has been written[62] on top of a vessel [containing] flowers.[63] [361] Offer it in front of the ritual master. Place the *dhâraṇî* thread with its *vajra* on the mirror.

> The letters [on the mirror] rise up, a radiant blazing ray of light invites all the qualities of existence (*srid-pa*) and peace (*zhi-ba*) and all the blessings of the Victorious Ones and their Sons, which dissolve in the string of mantras and flowers.

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[55]Which are placed in small vessels in between the bathing vases according to the sequence of their use in the ritual.

[56]Read *tathâgata-*.

[57]'*Oṃ* glorious gathering of all initiating Tathâgatas *Āḥ Hûṃ*' [?] or '*Oṃ* the glory of the vow of initiation of all Tathâgatas *Āḥ Hûṃ*' [?]. Cf. PC. 821 and R. 388.3-4.

[58]This is the heart mantra (*snying-po, hṛdaya*) of Gtsug-tor-rnam-rgyal (Uṣṇîṣavijayâ). See, for example, Padma-phrin-las, p. 60. The relation of the *lha* associated with *stûpa*s, such as Gtsug-tor-rnam-rgyal, Gtsug-tor-dri-med (Vimaloṣṇîṣâ), 'Od-zer-dri-med (Raśmivimala), etc., to the consecration ritual will be discussed elsewhere.

[59]Cf. R. 398.5. '*Oṃ* bestow deathless life *Svâhâ*'. This is the *nye-snying* (*upahṛdaya*) mantra of Gtsug-tor-rnam-rgyal (*ibid.*).

[60]See chapter 2.

[61]Usually the chant leader (*dbu-mdzad*) leads the recitation by pronouncing the first syllables of each of the utterances. In special cases, as in the recitation of these empowering mantras, the ritual master leads the utterances.

[62]See chapter 2.

[63]In practice the vessel contains grain (mostly barley) perfumed with saffron powder etc. and mixed with *tsam-pa-ka* 'flowers' (see chapter 2).

The ritual helper offers the *dhâraṇî* thread [to the ritual master]. The ritual master leads the recitation of the

*Ye dhar[mâ]...*[64]

After reciting [it] about one hundred times, the ritual helper collects the *dhâraṇî* thread. The ritual master holds the *dur-ba* (*dûrvâ*) grass[65] brush and the mirror in his right and left hands [respectively]. The ritual helper pours[66] water from the vase of action (*las-bum*) on the mirror. This water, into which the letters [written on the mirror] dissolve, permeates the flowers [in the vessel].

## C. Empowering the *gu-gul.*[67]

Place the *vajra* [at the end] of the *dhâraṇî* [thread] on top of the *gu-gul.* The ritual master leads the recitation of

*Hrîḥ Ṣṭrîḥ... [Vikṛtânana Hûṃ Phaṭ].*[68]

one hundred times.

## D. Empowering the white mustard (*yungs-kar*).

Place the *dhâraṇî vajra* on top of the white mustard. [The ritual master] leads [the recitation of]

*Sumbha Ni...*[69]

one hundred times, the hundred syllable mantra [of Rdo-rje-'jigs-byed]

*Yamântaka...*[70]

three times. Collect the *dhâraṇî* thread.

## Announcing the consecration (*snyan-gsan-gyis gsol-gtab*).

Then, every one stands up wearing the outer [yellow] garment [of fully ordained monks][71]

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[64]See above.

[65]Read *dûrvâ*, this will not be noted below. According to MW 499 *Panicum dactylon.* See Gonda 1985:108-121.

[66]Copy B has *sbreng* for *sgreng*.

[67]Sanskrit *guggulu* or *guggula* see chapter 2.

[68]This is Rdo-rje-'jigs-byed's action mantra (cf. chapter 2). Notes to this mantra will not appear below.

[69]See "Half peaceful (half wrathful) purification" below and chapter 2.

[70]See note 28 above. Notes to this mantra will not appear below.

[71]If qualified to wear it (*snam-sbyar*, *saṃghâṭî*) see K. 1594.

[362] holding [their] *vajra* and bell. The ritual helper (*mchod-g.yog*) distributes barley for scattering (*'thor-nas*),[72] and fumigates the receptacle[s to be consecrated] and the entire assembly.[73]

> I shall consecrate[74] this, which is the Buddha, the Blessed One (*bhagavat*),[75] the Tathâgata, Arhat, the completely Enlightened One (*saṃyaksambuddha*), endowed with knowledge and conduct (*vidyâ-caraṇa-saṃpanna*), the Sugata, knower of the world (*loka-vit*), charioteer of people to be tamed (*puruṣa-damya-sârathi*), the Supreme One (*anuttara*), teacher of *lha* and people (*deva-manuṣyâṇâm śâstâ*), the Buddha, the Blessed One, endowed with perfect conception[76] of cause and effect, the knower of all *dharmas*, the Blessed One.

After playing the cymbals (*sil-snyan*) in *sil-'ur-chem*,[77] clang them (*brdab-sil*) three times.

> *Oṃ namo bhagavate Śâkyamuniye*[78] *tathâgatâya arhate samyaksaṃbuddhâya tadyathâ Oṃ muni muni mahâmuniye*[79] *Svâhâ.*[80] *Oṃ Hrîḥ Ṣṭrîḥ Vikṛtânana Hûṃ Phaṭ.*

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[72]This grain which will be scattered in the air, again substitutes flowers. It serves as a basis (*rten*) for elaborate visualized offerings which accompany any supplication.

[73]When the ritual helper, who walks around the assembly hall approaches the rows of monks they draw the incense smoke towards their faces and inhale it.

[74]These verses can be found in the consecration work by Nag-po-pa, Toh. 1822, pp. 528.4-529.3 with some changes additions and omissions. On their relation to *Buddhânusmṛti* see chapter 2.

[75]Since the qualities enumerated in this section are, for the most part, better known in Sanskrit, they will be given in parenthesis in that language here.

[76]*Dgongs*. Copy B, R. 405.5, DZ 368.4 have *dgos* In copy B it looks like *dgongs* (or another word) was corrected to *dgos*. Nag-po-pa, Toh. 1822, p. 528.4-5 has *rgyu dang 'bras-bu phun-sum-tshogs-pa gsung-pa* ' the teacher of the complete cause and effect' [?].

[77]A specific way of playing the cymbals.

[78]Read *śâkyamunaye*, as in R. 363.5.

[79]Read *munaye*.

[80]'*Oṃ* homage to the Blessed One Śâkyamuni, the Tathâgata, the Arhat, the completely Enlightened One, namely *Oṃ* Sage, Sage, Great Sage *Svâhâ*.' This is Buddha Śâkyamuni's mantra.

The music stops here.[81] The assembly scatters the flowers.[82] [363]

*Oṃ Vajrasattva Hûṃ.*

I shall consecrate this, which is the Buddha, the Blessed One who is perfectly endowed with the thirty-seven limbs of Enlightenment (*bodhi-pakṣya-dharma*), the ten powers (*daśa-bala*), the four assurances (*vaiśâradya*), the three unique applications of mindfulness (*âveṇika-smṛty-upasthâna*), and great compassion (*mahâ-karuṇâ*), etc. in sum endowed with the *dharmas* of learner and one with no more to learn (*śaikṣâśaikṣa*), free from all faults, endowed with immeasurable qualities of the Sugata, the Blessed One.

Play the cymbals in *sil-'ur-chem.*

*Oṃ namo bhagavate Śâkyamunaye...*[83] *Oṃ Hrîḥ Ṣṭrîḥ...*

The music stops here. The assembly scatters the flowers.

*Oṃ Vajrasattva Hûṃ..*

I shall consecrate this, which is the Buddha, the Blessed One, who is endowed with the five aggregates beginning with supreme morality,[84] the three miraculous displays (*prâtihârya*), [364] the three meditative concentrations (*samâdhi*), the three trainings (*śikṣâ*), the four states of Brahma (*brahma-vihâra*), the four concentrations (*dhyâna*), perfectly endowed with the four noble truths (*ârya-satya*) and with perfect unmistaken Knowledge of these, has mastered all knowable objects (*jñeya*), entirely abandoned the defilements (*kleśas*), etc. victorious over the four Mâras, the Blessed One.

Play the cymbals in *sil-'ur-chem.*

*Oṃ namo bhagavate Śâkyamunaye... Oṃ Hrîḥ Ṣṭrîḥ...*

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[81]Throughout the recitation of these mantras music is played

[82]That is to say, its grain substitute, as an offering.

[83]See above.

[84]These are the *asama-sama-pañca-skandhas*, *mi-mnyam-pa dang mnyam-pa'i phung-po lnga*, see Mvy. 103-108 and Rigzin 1986:314; or the *pañcânâsrava-skandha*, *zag-med-kyi phung-po lnga*, see Rigzin 1986:359; Lamotte 1944-1981:1233 note. 3 and 1349-1361.

The music stops here. The assembly scatters the flowers.

*Oṃ Vajrasattva Hûṃ.*

I shall consecrate this, which is the Buddha, the Blessed One, who has completely perfected the six perfections (*pâramitâs*), perfectly accumulated the accumulations[85] of merit and Knowledge (*puṇya-sambhâra* and *jñâna-sambhâra*), perfectly adorned with the thirty-two major marks of the Great Being (*mahâ-puruṣa-lakṣaṇa*), embellished with the 80 minor marks (*anuvyañjana*),[86] [365] -- by looking at the Body of the Great Being there is no satiation (*atṛptâ*), by seeing it there is no disharmony (*apratikûlo darśanena*) -- his Form Body is the ultimate attainment [?], the kin of all beings, the Blessed One.

Play the cymbals in *sil-'ur-chem.* Then clang them three times.

*Oṃ namo bhagavate Śâkyamunaye... Oṃ Hrîḥ Ṣṭrîḥ...*

The music stops here. The assembly scatters the flowers.

*Oṃ Vajrasattva Hûṃ.*

## Generating the mind of Enlightenment (*sems-bskyed*).

Then, as for the generation of the mind of Enlightenment: having squatted down,[87] join the hands in the *añjali mudrâ* while holding a flower.[88]

Having prostrated to all the Buddhas,[89] the Blessed Ones, who are endowed with innumerable and inconceivable great marvels, I go for refuge. May all of them consider me. [366] For the sake of all sentient beings I shall consecrate a receptacle of the Three Precious Ones (*dkon-mchog gsum*). By the power of that I shall relieve all sentient beings. I shall

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[85]Or equipments.

[86]Cf. de Jong 1954; Wayman 1957; K. 2309-2310, 1637; Rigzin 1986:341-343, 250-252.

[87]Copy B has *tsog-pur* for *tseg-bur.*

[88]In practice, instead of flowers the monks hold a stick of incense as an offering.

[89]These verses heavily rely on Mahâ-sannipâta-ratna-ketu-dhâraṇî Toh. 138 and Zhi-ba'i-snying-po, "Mchod-rten sgrub-pa'i cho-ga," Toh. 2652, see chapter 2. They are very loosely translated in Ötrul 1987:58.

liberate [them] from the great abyss of cyclic existence (*'khor-ba*). I shall defeat all the opposing and misleading forces. I shall clear all defiled conceptions[90] which link the karmic inclinations (*bag-chags*) of sentient beings. I shall break down the mountain of pride of sentient beings. I shall uproot the tree of rebirth of sentient beings. I shall smash into dust the sun of the lord of death. I shall clear the darkness of ignorance. I shall guide the faithless, heretics and those holding wrong views into the right views and transform them into believers. I shall reverse the river of *karma*. [367] I shall dry the ocean of existence (*srid-pa*). I shall light the lamp of *Dharma*. I shall show the path to Enlightenment. I shall lead to patience and calm. I shall widely bestow[91] the bliss of meditative concentration (*bsam-gtan, dhyâna*). I shall extinguish the host of fires of desire. I shall demolish the sharp weapon of hatred. I shall guide to truth. I shall calm the turmoil of jealousy. I shall untie the knot of avarice.[92] I shall appease all suffering. Having entered the city of great bliss and fearlessness, I shall abide there. Therefore, may you bestow and grant me supreme accomplishments (*dngos-grub, siddhis*) of activity.

Take off the outer garment and sit back in rows.

## Showing in the mirror (*me-long bstan-pa*).

Before the generation of the receptacle complete the showing in the mirror.[93]

## Generation of the receptacle as the *dam-tshig sems-dpa'* (*rten-bskyed*).

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[90]*Nyon-mongs-pa'i rtog-pa*. Mahâsannipâta Tog Palace, vol. 76, p. 110.6, Zhi-ba'i-snying-po, Toh. 2652, p. 609.6, and G. 247.1.4 have *nyon-mongs-pa'i rnyog-pa* 'the stains of the defilements (kleśas)'; Sanskrit: *kleśa-kâluṣyaṃ* (Kurumiya 1978:99).

[91]*Cher-stsal*. Mahâsannipâta *ibid.* has *rtser-stsal*, Sanskrit: *krîḍâpitâ* (Kurumiya 1978:100).

[92]Copy B has *mdud-pa* for *mdud-pha*.

[93]See chapter 2.

Then, as for the generation of the receptacle:

[1] cleanse with

*Oṃ Khaṅga-dhṛk...*

[2] purify into emptiness with

*Śûnyata...*[94] [368]

[3] From the continuum of Emptiness on top of a variegated lotus (*viśva-padma*) and a sun [appears] *Hûṃ*, from it [appears] a *vajra* marked with *Hûṃ*, from its complete transformation [appears] Glorious Great Rdo-rje-'jigs-byed, his Body blue black in color...[95]

up until

Resides amidst a swirling mass of blazing fire. At the heart of the *dam-tshig sems-dpa'*...[96] emanates five rays of light. In his lap the consort Rdo-rje-ro-langs-ma (Vajravetâlî or Vajravetâlî)...[97] With her left [leg] she embraces the father [Rdo-rje-'jigs-byed].

## The preparatory rituals of the self-entry into the mandala (*bdag-'jug*):[98]

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[94]Read *Śûnyatâ*, cf. R. 359.3-4 above. For this generation process, see chapter 2.

[95]This is the beginning of the generation of oneself as Rdo-rje-'jigs-byed. The complete text is found in DK 116-121. It is translated into English in S. 37-39.

[96]DK 120.3-4 has *rang-nyin dam-tshig sems-dpa'i thugs-kar...* 'at the heart of oneself as the *dam-tshig sems-dpa'...*' In the case of consecration, as in the case of the burnt offering ritual (*sbyin-sreg*, *homa*) translated by Sharpa, the generation is in an object, while in the *sâdhana* text on which both rituals rely the generation is of oneself as the *lha* (*bdag-bskyed*). Since in the consecration ritual the receptacle and not oneself is generated as the *dam-tshig sems-dpa'*, the word *rang-nyid* (oneself) is omitted. To remind the performer of this, the phrases before and after *rang-nyid* are given in our text.

[97]Again, DK 121.3 has *rang-gi pang na yum Rdo-rje ro-langs-ma...* 'at my lap the consort Rdo-rje-ro-lang-ma...'

[98]For this ritual of the practitioner's entrance into his *yi-dam* mandala see chapter 2. As was mentioned there, the entire ritual is not given here, but only the points where the entrance of the consecration *lha* into the mandala differs from a disciple's entrance.

**Entering the mandala (*dkyil-'khor gzhug-pa*).**[99]

**A. Requesting entrance into the mandala.**

In the presence of the lama who is no different from the chief [*lha* of the mandala] the consecration *lha* (*rab-tu gnas-bya'i lha-rnams*) beg to offer the field realm (*zhing-khams*)[100] as a gift in requesting the entrance into the mandala of Glorious Great Rdo-rje-'jigs-byed.[101]

**B. Offering *maṇḍal* (*maṇḍal 'bul-ba*).**[102]

[(I) visualize this (*maṇḍal* whose)] base is anointed with incense [and strewn with flowers, adorned with mount Meru, the four continents, the sun and the moon, as a Buddha Land (*sangs-rgyas zhing, Buddha-kṣetra*); by offering (it)] may [all sentient beings] course in the Pure Land (*rnam-dag zhing*).[103]
*Idaṃ guru ratna-*[*maṇḍalakaṃ niryâtayâmi*][104]

[May you great joy, empty self, the *vajrâcârya*] embraced with [Rdo-rje-]ro-langs-ma [consider me]... O Protector[105] I request entrance.[106] [369]

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[99]The preparatory rituals include the entry of the consecration *lha* into the mandala. In the main ritual, initiations will be conferred on them.

[100]The entire universe.

[101]Cf. J. 193.4 where the phrase *rab-tu gnas-bya'i lha-rnams* does not appear. As was mentioned in chapter 2, while in J. the practicioner enters the mandala, here the *lha* invited to the receptacle enters the mandala.

[102]These offerings accompany the request to the *lha* to be established in the receptacle or the consecration *lha* (*rab-tu gnas-bya'i lha-rnams*) for the initiation into the mandala of Rdo-rje-'jigs-byed.

[103]*Sa-gzhi spos-kyi byugs-shing me-tog bkram/ ri-rab glings bzhi nyi zlas brgyan-pa 'di/ sangs-rgyas zhing-du dmigs-teng bul-ba-yis/ 'gro kun rnam-dag zhing la spyod-par shog/.* This is the most common verse accompanying the offering of *maṇḍal* (see chapter 2).

[104] 'I offer this precious mandala to the guru'.

[105]Read *mgon-po* for *mgon-pos*.

[106]For the complete text see J. 194.2-5. These, again, are verses requesting the ritual

[Repeat] three times, while joining the hands [in *añjali mudrâ*]. During the consecration *lha* entry into the mandala, the ritual master [alone] makes the *mudrâs*, the assembly does not.[107]

## C. In front of the closed doors.

Then,

> The consecration *lha* turn into Yamântaka of Ignorance (*Gti-mug Gshin-rje-gshed*)[108] white... holding lotus.[109]
> *Āḥ khaṃ-vîra* [*Hûṃ*][110]

The ritual helper offers a garland of five flowers to the ritual master.[111] The ritual master offers it to the receptacle.[112]

> *Oṃ cakṣu-bhandha*[113] [*vâramanaya Hûṃ*][114]

Offer the blindfold (*mig-dar*).[115]

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master to let the disciple/consecration *lha* enter the mandala. The two verses omitted here are translated in KL 219.

[107]Only the ritual master has the powers required for such a ritual.

[108]This is the *lha* at the inner eastern side of the mandala. See the mandala of Rdo-rje-'jigs-byed-lha-bcu-gsum in chapter 2.

[109]Cf. J. 194.6-195.2. This passage consists of the iconography of Yamântaka of Ignorance translated into English in S. 39. See also Lobsang Dorje 1971:225-7. As before, this sentence is given here because the 'oneself' (*rang-nyid*) of J. is replaced here with 'the consecration *lha*'.

[110]Or *Āḥ khaṃbîra Hûṃ*, cf. J. 195.2. For an interpretation of this mantra see KL 442; Wayman 1974:44.

[111]These flowers in the colors of the five Tathâgatas symbolize the five poisons which are purified through the *sâdhana* practice into the five Tathâgatas.

[112]After entering the mandala the disciple/ consecration *lha* present these flowers to the *lha* of the mandalas as offerings. See Geshe Sopa 1985:98; KL 221. In practice, a garland made of *tsam-pa-ka* 'flowers' is offered.

[113]Read *bandha*.

[114]Cf. J. 195.2. '*Oṃ* tie a cover over the eyes *Hûṃ* [?]'.

[115]A red blindfold (worn usually above the eyes) symbolizes one's blindness before seeing the mandala. As a disciple puts on this blindfold before entering the mandala (see Geshe Sopa 1985:98; KL 220) the ritual master (with the assistance of the ritual helper) places the blindfold on the 'forehead' of the representation of the consecration *lha* at the

*Oṃ Khaṅga-dhṛk...*

Offer, successively, the lower garment of the *lha* (*smad-g.yogs*), the upper deity garment of the *lha* (*stod-g.yogs*) and the *uṣṇîṣa* (*gtsug-tor*).[116] Recite the mantras very slowly for each one.

*Hûṃ Phaṭ.*[117]

**D. In front of the open doors.**

*Oṃ Āḥ Mudgara-dhṛk Hûṃ.*[118]
*Aḥ Khaṃbîra Hûṃ.*
*Mahâ-rata [sudṛḍha*[119] *sutoṣo susuṣo vajra-satva âdhya sidhya maṃ].*[120]

The ritual master visualizes while circling his *vajra* three times.[121]

The consecration *lha* transform into Rdo-rje-'jigs-byed.[122]

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center of the bathing mandala (*khrus-dkyil*) (see chapter 2).

[116]In order to facilitate the visualization of oneself as a *lha*, during the initiation into the mandala, the practitioner puts on the *lha*'s clothes. Therefore these are called also initiation implements (*dbang-rdzas*). These implements, which adorn the Sambhogakâya form of the *lha*, seem to have belonged to initiations of the lower Tantras before being adopted by the Anuttara Yoga Tantra (see Snellgrove 1987:228-235).

[117] The common and uncommon Bodhisattva vows (translated in KL 226-8), the questions and answers (translated in KL 222-3), the relative and ultimate *bodhicitta* vows (translated in KL 234-5) and a pledge of secrecy (translated in KL 235) which occur during a disciple's entry into the mandala (J. 195.3-197.2) are omitted here.

[118]'*Oṃ Āḥ* the Hammer holder *Hûṃ*.' This is the mantra of the Yamântaka of the Hammer (*Tho-bo Gshin-rje-gshed*) at the eastern gate of the mandala of Rdo-rje-'jigs-byed-lha-bcu-gsum. He is the first *lha* which a disciple/consecration *lha* would encounter as they enter the mandala.

[119]Read *sudṛḍha*.

[120]Cf. J. 197.3; see also KL 237 which has slightly different readings, but read *dṛḍha* for *driḍḍha* and *sidhya* for *siddhya*. Wayman 1974:45 has *abhisidhya mâṃ* for *âdhya sidhya maṃ*.

[121]While visualizing that the door to the mandala opens and the practitioner /consecration *lha*, aspiring to enter, circumambulate the mandala three times, the ritual master circles the *vajra* in his right hand (see J. 197.2-3).

[122]Again, J. 197.4 has 'oneself transform into 'Rdo-rje-'jigs-byed'.

Thus, the ritual master leads the recitation very slowly with a melody (*dbyangs*)[123] as in the self-entry (*bdag-'jug*).

> The consecration *lha* [370] [transform into] Yamântaka of Ignorance...[124]

It is necessary to supply [the words] 'consecration *lha*' to Yamântaka of Avarice, of Desire, [and] of Jealousy.[125]

Recite up until[126]

> *atmanaṃ niryâtayami*.[127]

## E. Identifying the Tathâtaga 'family'.[128]

> May [the stage of] the *lha* 'family' of the consecration [*lha*] introduced into this perfect mandala[129] come to be [according to their merit. May their accomplishments (*dngos-grub*, *siddhi*) come to be accordingly. May the Tathâgata 'family' of which they are vessels come to be (accordingly). As the extent

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[123]See Ellingson 1979a and 1979b. This will not be noted below.

[124]The X mark for 'etc.' appears only in copy B.

[125]Instead of the word 'oneself' in J. 198.5, 199.3, and 200.1. Having first transformed into Rdo-rje-'jigs-byed, the consecration *lha* transform into each of the Yamântakas of the four poisons at each of the gates of the mandala. East - Yamântaka of Ignorance, south - Yamântaka of Avarice, west - Yamântaka of Desire, and north -Yamântaka of Jealousy. This is similar to the transformation of the disciple into the five Tathâgatas in the Kâlacakra initiation (see KL 237-240). However, the spatial arrangement of the five Tathâgatas is different in the Kâlacakra system.

[126]Cf. KL 237-240; Wayman 1974:45-46.

[127]Read *âtmânaṃ niryâtayâmi* J. 200.6. Again the sections of pledges and the descent of the Knowledge found in J. 200.6-204.2 are omitted here. For the corresponding section in the case of the Kâlacakra initiation which is quite similar to J. see KL 240-246; see also Wayman 1974:46-7. The generated *lha* in J., however, is Yamântaka of Passion 'Dod-chags Gshin-rje-gshed instead of Vajravega in KL.

[128]The Tathâgata 'family' (*rigs*, *gotra*) is shown by the section of the mandala on which the flower will fall (Mkhas-grub Rje 1968: 315; Snellgrove 1987:203; KL 191, 247-9, etc.). In actual practice a *tsam-pa-ka* 'flower' is cast.

[129]The phrase *bdag-gis slob-ma* 'the disciple [introduced] by me' of J. 204.2 is replaced here with *rab-tu gnas-bya* 'those to be established/consecrated.

of the power of their merit] may the mandala come to be.[130]

[Thus] recite three times, while the ritual master plays the bell. After the first and last [recitations] play the cymbals in *slang-sil*,[131] after the middle [recitation] clang the cymbals three times.

*Tiṣṭha-vajra Ho.*[132]

Place the garland of flowers on the receptacle.[133]

## F. Seeing the mandala.

The consecration *lha* enter into the mandala[134] and remain in front of the chief [*lha*] accompanied by his retinue.

*Oṃ spharaṇa-vajra Ho.*[135]

On a moon at the heart of the consecration *lha*[136] *Hûṃ* [appears; at the forehead *Raṃ*; at the two eyes *Oṃ*], a ray of light blazes at each one.

*Oṃ* [Today][137] Rdo-rje-sems-dpa' (Vajrasattva) [endeavors to open your eyes. With open (eyes) all will be seen. The *vajra* eye is paramount].[138]

Now, through the power of faith take off the blindfold. [look at

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[130]Cf. J. 204.2-4; KL 247; Wayman 1974:49.

[131]A specific way of playing the cymbals (*sil-snyan*).

[132]'Firm *vajra Ho*'. J. 204.5 has *pratîccha-vajra Ho* for the mantra of casting the flower. Wayman 1974:50 has yet a different mantra.

[133]In a disciple initiation the flower cast on the mandala is returned to him by the *vajra* of action (*las rdo-rje*) who acts on behalf of the lama/*lha*. The disciple ties it back into his garland of flowers and places the garland on his head (cf. J. 204.5-6; KL 248). Here instead, the *vajra* of action places the flower garland on the receptacle.

[134]Replacing oneself entering into the mandala in J. 204.4-5.

[135]'*Oṃ* pervading *vajra Ho*.' Here the disciple in J. 204.5 offers his flower to the *lha* of the mandala. A request for the *lha* to take care of the disciple as long as he has not attained Enlightenment is again omitted here. For English translation of this request, see KL 249.

[136]Again replacing oneself in J. 204.6.

[137]In case of disciple initiation at this point the lama makes as if he opens the disciple's eyes with his *vajra* as an eye-spoon (*mig-thur* J. 205.1).

[138]Cf. J. 205.1-2; KL 249; Wayman 1974:50.

this very mandala and that.[139] You have been born into the Buddha 'family'[140] and blessed by *mudrâ* and mantra. The perfection of all accomplishment, the supreme pledge will be yours. Through the role play of the tips of *vajra* and lotus (you)] will achieve the secret mantras.[141] [371]

*He vajra paśya.*[142]

Further outside...[143] actually see the mandala.

*Oṃ* [I have entered] the *vajra* mandala, [the great mandala.

*Oṃ* I see the yoga mandala, the great mandala.

*Oṃ* [may] I be conferred initiation in the secret mandala, the great mandala.][144] *samaya hoḥ hoḥ hoḥ.*

[Thus] recite with melody (*dbyangs*).

## Offering the four waters (*chu bzhi 'bul-ba*).[145]

### A. Blessing the four waters (*chu bzhi byin-gyis-brlab*).

Then the assembly hold the *vajra* and bell.[146] The ritual helper sets up the four waters perfectly in front of the senior-most monk at the head of the row of monks.[147] As

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[139]J. Hopkins explains the 'that' as 'that symbolized by the mandala' -- the Knowledge. (see KL 249 and 504, n. 43).

[140]Cf. Bodhi-caryâvatâra 3.25.

[141]Cf. J. 205.3-4; KL 249; Wayman 1974:51.

[142]'He! See the *vajra*'.

[143]Here follows a description of the mandala seen by the disciple/consecration *lha*. This discription is found in J. 205.5-206.6; S. 35-41; Lobsang Dorje 1971; etc.

[144]Cf. J. 206.6-207.1 and KL 254.

[145]See chapter 2.

[146]As was mentioned above, the entrance into the mandala. was performed by the ritual master alone. Now the assembly joins.

[147]Only the senior most monk sitting at the head of the right central row (see diagram I) makes the water offerings. The ritual helper places in front of him a tray with three white conch shells (*dung-dkar*) and three small brass bowls (*ting*). At the appropriate time in the ritual (see below) the senior monk pours these waters from each of the conches into each of the bowls respectively. For more details see S. 9-10, 20; Ötrul (Panchen) 1987:71-2; Lessing 1942:159.

for the blessings:[148]

[1] The ritual master cleanses [the offerings] with water from the vase of action (*las-bum*) [and] with

*Oṃ Khaṅga-dhṛk...*

[2] Purify with

*Svabhâva...*[149]

[3] From the continuum of Emptiness *Āḥ* [appears], from it arise skulls, [very vast and wide, inside of which are *Hûṃ*s].[150] From their melting arise water for welcoming (*mchod-yon*, *argham*),[151] water for refreshing the feet (*zhabs-bsil*, *pâdyaṃ*), water for refreshing the mouth (*zhal-bsil*, *âñcamanaṃ* or *âcamanaṃ*) [and] water for sprinkling (*bsangs-gtor*, *prokṣaṇaṃ*). Appearing as substances for offerings, their nature is Bliss and Emptiness (*bde-stong*). As objects of enjoyment for the six senses, they function to generate [uncontaminated supreme Bliss].[152]

[4] *Oṃ argham Āḥ Hûṃ.*[153]

likewise

## B. The offering.

*Pâdyaṃ,*[154] *âñcamanaṃ, prokṣanaṃ,*[155] *Aḥ Hûṃ.*

Having accepted [this supreme][156] water for welcoming[157]

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[148]As in other offerings, the four waters are blessed through the fourfold process (see chapter 2).

[149]See R. 358.3. This wiil not be noted below.

[150]For the complete text see R. 400.1-4 below; A similar passage corresponding to J. 88.6-89.1 is translated into English in S. 14.

[151]When found in ritual manuals, the word *mchod-yon* means 'offering of water for welcoming' (*argham*). In another context this word can mean 'priest patron relations' -- an abbreviation of *mchod-gnas* (priest) and *yon-bdag* (patron).

[152]Cf. R. 400.2-3.

[153]Here begin the mantras of the four waters.

[154]That is to say *Oṃ Pâdyaṃ Āḥ Hûṃ*, etc.

[155]Read *prokṣaṇaṃ.*

[156]For the complete text of this four line verse see R. 400.4-5 below.

pure, stainless [and pleasing], (blessed by) mantra [372] which
I faithfully [offer], may you bestow grace on me.
*Oṃ sarva-tathâgata-argham-pûja-megha-samudra-spharaṇa-samaya śrîye Hûṃ.*

Replacing the water for welcoming, offer water for refreshing the feet, water for refreshing the mouth, and water for sprinkling.[158] Offer the four waters beginning from one's left side,[159] straight ahead.[160] Place both water for sprinkling and water for refreshing the mouth in one vessel. Do not pour grain in both the water for welcoming and water for sprinkling.[161]

## The purification (*sbyang-ba*).

## A. Blessing the offerings for the Wrathful Ones (*khro-bo'i mchod-pa byin-gyis-brlabs-ba*).

Then, as for blessing the offerings for the Wrathful Ones:[162]

[1] The ritual master cleanses with water from the vase of action [and] with
*Oṃ Khaṅga-dhṛk...*

[2] Purifies with
*Svabhâva...*

[3] From the continuum of Emptiness [appears] *Aḥ*, from it arise...[163]

[4] *...śapta Aḥ Hûṃ.*

Play the cymbals in *slang-sil.*

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[157]*Yon-chab* is the elegant form of *mchod-yon.*

[158]While offering each of these waters, the words *yon-chab* in the offering verse is replaced with *zhabs-bs[illegible] zhal-bsil* and *bsangs-gtor* respectively. The word *argham* in the mantra is replaced with *pâdyaṃ, âñcamanaṃ* and *prokṣaṇaṃ* respectively. A translation of these verse is found in S. 63.

[159]The waters are arranged in front of the senior most monk from left to right.

[160]Offering straight means pouring each offering from the conch-shell into the vessel in front of it. The other method is to pour from the conch-shell on the right to the vessel on the left and *vice versa* (see diagram in R. 469).

[161]While offering the other two waters, grain is poured together with the water.

[162]These offerings are blessed in a similar manner to the blessing of the four waters above. They include the first two waters and the five *upacâras* (see chapter 2).

[163]Cf. R. 371.4-6 above; J. 88.6-89.3; and S. 14.

**B. The invitation of the Wrathful Ones (*khro-bo spyan-drangs*).**

From the *Hûṃ* on one's heart a ray of light emanates. It invites to the space in front [of the performers] the entire assemblage of the Wrathful Ones.

Ring the bell. The assembly makes the *mudrâ* of *dril-stabs*.

*Hûṃ*. Knowledge, light blazing as the fire [at the end] of the aeon (*kalpa*),[164] consuming all the dark realms of ignorance and desire; [373] he who has overcome all hatred and fears of the lord of death, the Great Hero, endowed with a tiger skin, a mark of a Hero,[165] subduer of the enemy, oppressor of the *rakṣasa*s who lead astray, the king of knowledge, the Wrathful One, may [you] remain here. For the sake of subduing those who lead astray, invited with offerings, may you come for the sake of sentient beings.

*Vajra-samâya Jaḥ Jaḥ, Oṃ vajra-mahâ-krodha-râjâ-saparivâra* from *argham*-[*pûja-megha-samudra-spharaṇa-samaya-śrîye Āḥ Hûṃ*][166] up until [*vajra-samâya Jaḥ Jaḥ, Oṃ vajra-mahâ-krodha-râjâ-saparivâra-*] *śapta*-[*pûja-megha-samudra-spharaṇa-samaya-śrîye Āḥ Hûṃ*].[167]

Play the cymbals in *slang-sil*. With

*Oṃ vajra-mahâ-krodha-râjâ* [*saparivâra*] *Oṃ Aḥ Hûṃ*.[168]

[Thus] make the inner offerings.

The ritual helper lights the *ting-lo gtor-ma* for the obstructions.[169] [In the following recitation of praises] during the first line [of each four line verse] raise the *vajra*, during the second -- the bell, during the third -- make the *pad-kor* [*mudrâ*], and during the fourth line join the hands in *añjali mudrâ*.

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[164]Cf. Abhidharmakośa III, 90a-b.

[165]For the six marks of the Hero (*dpa'-mtshan*) see K. 1627.

[166]'*Oṃ* splendorous gathering of an extensive ocean of clouds of offerings of water for welcoming to the Great Vajra King of the Wrathful Ones and his entourage *Aḥ Hûṃ*.'

[167]Cf. DZ 350.5. Thus the mantra is changed with the offering of the five *upacâra*s (see chapter 2).

[168]'*Oṃ* Great *vajra* king of the Wrathful Ones and his entourage *Oṃ Aḥ Hûṃ*.'

[169]See chapter 2.

*Hûṃ*. Prostrations to the assemblage of blazing great Wrathful Ones (*mahâ-krodha*) who from the continuum, the empty non-dual essence of *dharma*s, though not abandoning the worldly way of action, appear in a frightful body by skillful means. [374] Prostrations to those who, without wavering from the peaceful continuum of Knowledge, possessing wrathful face and costumes, a roaring voice which resounds as a thousand thunders, bring under control everything without remainder. Prostrations to those who demonstrate the drama (*rol-pa*) of the Supreme Knowledge, who carry various threatening weapons in their hand[s], are adorned with poisonous snakes, [yet] totally overcome the great poisonous *kleśas*. Prostrations to those who reside amidst a fire like the conflagration [at the end] of a *kalpa*, in the Hero posture with one leg stretched and the other drawn back,[170] staring with wide open eyes blazing as the sun and the moon, burn a host of obstructions. Prostrations to he[171] whose great ferocity blazes as brightly as the fire at the end of times, whose scowls of wrathfulness seem to emit a thousand lightnings, who bares his fangs, whose furious voice roars as the sound of thousand thunders, [375] the king of the Wrathful Ones who subdues a host of obstructions. *Hûṃ*. Prostrations and praise to he who clearly calls out the frightening *Hûṃ* sound, who overcomes all obstructions without remainder, the *lha* who bestows all accomplishments (*dngos-grub*, *siddhi*s), the enemy of the obstructions.

## C. Expelling the obstructions (*bgegs-bskrad*).

### 1. Peaceful purification (*zhi-bas sbyangs*).

#### a. Blessing the *gtor-ma*s for the obstructions (*bgegs-gtor*).

Place the *gtor-mas* for the obstructions in front of the ritual master.

[1] The ritual master cleanses [them] with water from the vase of action (*las-bum*) [and] with

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[170]Cf. Rigzin 1986:249a.

[171]The final praises are made to the king of the Wrathful Ones.

*Oṃ vajra-amṛta-*[172] *[kuṇḍali hana hana Hûṃ Phaṭ].*[173]

[2] Purifies with

*Svabhâva...*

[3] think that

From the continuum of Emptiness *Āḥ* [appears], from it vast and wide vessels made of precious substances [appear] inside of which [the seed syllable] *Oṃ* dissolves into light; from it arise *gtor-mas* as an uncontaminated great ocean of nectar of Knowledge.

[4] *Oṃ Āḥ Hûṃ.*

[Repeat] three times.

## b. Summoning the obstructions (*bgegs-tshogs bkug-pa*).

While making the *lcags-kyu mudrâ*[174] [recite]

From *Hûṃ* on one's heart a ray of light emanates. It summons the assemblage of obstructions which hinder the consecration.

The ritual helper having shown the *gtor-mas* successively to the ritual master, [376] offers them [to him]. The ritual master, while reciting (the following) mantra for each [*gtor-ma*] circles [them with his hand] clockwise around the receptacle,[175] and snaps his fingers pointing toward himself (*kha-nang*) three times. He leads the recitation of the mantra with melody (*dbyangs*).

*Oṃ sarva-vighnan*[176] *namaḥ sarvva-tathâgatebhyo viśva-*

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[172]*Vajrâmṛta.* The *sandhi* in Tibetan mantras is often dissolved. This will not be noted below.

[173]Cf. R. 380.2. *'Oṃ Vajra Amṛtakuṇḍali* kill kill *Hûṃ Phaṭ* Note that here instead of the mantra of the Yamântaka of the Sword (Ral-gri Gshin-rje-gshed) the mantra of Bdud-rtsi-'khyil-ba (Amṛita-kuṇḍali) is used for cleansing the *gtor-mas*. The former mantra belongs to *lha* of Anuttara Yoga Tantra, while the later is used for lesser *lha*, such as the obstructions. Technically, in this case Bdud-rtsi-'khyil-ba should have been generated in the vase of action and not Ral-gri Gshin-rje-gshed. For Bdud-rtsi-'khyil-ba see Nebesky-Wojkowitz 1956:320-321; B. *vide sub* index (where he is called Swirling Nectar).

[174]The hook *mudrâ.*

[175]In practice, the ritual master encircles the *gtor-mas* in front of the representation of the receptacle and the mirrors (see Diagram II).

[176]Read *vighnân.*

*mukhebhyaḥ sarva-tadkham*[177] *udgate spharaṇa himaṃ*[178]
*gagana-khaṃ ghṛhana*[179] *baliṃ taye*[180] *Svâhâ.*[181]

[While saying] thus, place the *gtor-mas* successively on another vessel, with their front sides pointing away.

## 2. Half peaceful (half wrathful) purification (*zhi-drag phyed-mas sbyangs*).

The ritual helper offers [the ritual master] the *ting-los* and *chang-bus*[182] one after the other. Having played his bell, the ritual master circles each offerings as before [but] counter clockwise. Having placed each in front of himself he snaps his fingers pointing away from himself (*kha-phyir*). [Thus he repeats] three times[183] while leading [the following recitation] with melody (*dbyangs*).

*Oṃ Sumbha Ni*[*sumbha*[184] *Hûṃ gṛhṇa gṛhṇa Hûṃ gṛhṇâpaya gṛhṇâpaya Hûṃ ânaya Ho bhagavan vidyâ-râjâ*] *Hûṃ Phaṭ.*[185]

three times.

## 3. Wrathful purification (*drag-pos sbyangs*).

The ritual helper distributes white mustard to the rows [of monks]. The assembly [recites] while making the *'byung-po 'ur-'ded mudrâ.*

*Hûṃ.* The entire assemblage of obstructions including *lha* which reside on the grounds of the great mandala listen! In this place I am performing a consecration ritual [377]; may

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[177]G. 243.1; DZ 351.6; B. 263 *sarvathâkhaṃ.*

[178]G.; DZ; B. *imaṃ.*

[179]G. *gṛhnedaṃ*, read *gṛhṇedaṃ.* B. *gṛhṇa idaṃ.* DZ omits.

[180]G.; B. *baliṃ te.*

[181]I cannot make sense of some parts of this mantra. It is clear, however, that this is a mantra for offering *gtor-ma* (*bali*) to the obstructions (*vighnas*).

[182]See chapter 2.

[183]For each of the three *ting-lo* and three *chang-bu.*

[184]Cf. Mvy. 4327, 4328; Buffetrille 1987: n. 24 which quotes also a work by Stein unavailable to me; Stutley 1977:289.

[185]Cf. PC. 829. For an English translation of this mantra (given with a few variations) see B. 263. See also La Vallée Poussin 1896:I.9; Tsong-kha-pa 1981:98; Skorupski 1983c:104; Kohn 1988.

you depart from here to another [place]. If you transgress my word, with a blazing *vajra* endowed with Knowledge [your] head will be shattered into a hundred pieces; certainly the obstructions will be smashed.

The ritual helper circles [with his hand] the *gtor-mas* for the obstructions, and the *gu-gul*[186] [inside] the fire[187] counterclockwise around the receptacle and casts them outside while making the *Hûṃ-mdzad mudrâ*.

*Namo*! By the blessing of the truth and the truth of the word of the glorious holy lamas, together with the foremost masters of root and lineage and the truth of the word of the Buddha, and the truth of the word of the Dharma, and the [truth] of the word of the Saṅgha, [and] the truth of all, especially all the 'families' (*rigs, gotra*) of Tathâgata, *vajra, ratna, padma*, and *karma*, and the *lha* of the [following *mantras*] *snying-po* (*hṛdaya*), *phyag-rgya* (*mudrâ*), *gsang-sngags* ([secret] *mantra*) and *rig-sngags* (*vidyâ* [*mantra*]),[188] [378] especially also [the truth of the word] of the assemblage of *lha* of the Glorious Great Rdo-rje-'jigs-byed together with his retinue,[189] [and] the truth of the the glorious protectors, the defenders of the holy Dharma, the Guardians, may the assembly of obstructions, whoever they are, who have planned to hinder the consecration of (this) receptacle of the Body, Speech and Mind of the Sugata, all of them, may they be content with this vast extensive offering *gtor-ma*, and with peaceful mind go each to their own place. If they do not depart, with the *vajra* of the Knowledge of the Wrathful Ones, blazing as fire [their] heads will be shattered into a hundred pieces.[190]

Scatter the white mustard.[191] Play the cymbals in a wrathful way three times. Recite

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[186]See "Empowering the *gugul*" above and in chapter 2.

[187]This refers to the fire burning in the incense burner.

[188]Cf. a partly different division of mantras in Mkhas-grub Rje 1968:116-117.

[189]This phrase occurs only in rituals of Rdo-rje-'jigs-byed; in other rituals it is replaced accordingly.

[190]For a similar passage see B. 416.

[191]See chapter 2.

*Sumbha Ni...*[192]

and

*Hrîḥ Ṣṭrîḥ...*

as many times as you can.

## D. Purification of inauspiciousness (*mi-shis-pa sbyang-ba*).

Then, place the purifying substances (*sbyang-chas*)[193] in front of the ritual master, [cleanse them] with water of the vase of action [and]

*Oṃ Khaṅga-dhṛk Hûṃ Phaṭ.*

mentally recite *Hûṃ* seven times very slowly together with melody (*dbyangs*). [379] The ritual helper offers white mustard to the ritual master. [The latter] takes some between his thumb and ring finger, circles it [in front of himself] twice clockwise and twice counterclockwise and casts it into the fire.

*Oṃ sarva-pâpaṃ dahana-vajraya*[194] *vajra satvasya*[195]*-sarva pâpaṃ daha Svâhâ.*[196]

Present the *chang-bu* [of the] purifying substances to the ritual master [so that the latter will take hold of them from] below.[197] Offer also the other [purifying substances] successively. Do not cast the *khaṃ-phor*[198] [and the purifying substances] that come after it into the fire.

## E. Touching (*nye-reg*).

Then, as for performing the 'touching': The assembly should recite very slowly with melody.[199] The ritual master holds the pure water (*chu-gtsang*)[200] in his left hand,

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[192]See above.

[193]See Chapter 2.

[194]Toh. 1392, p. 49.4 has *vajrâya.*

[195]In later periods written *sattvasya.*

[196]'*Oṃ* the *vajra* which burns all evil, *vajra*! burn the evil of all beings *svâhâ.*' (cf. also KL 447-8).

[197]The ritual helper offers the *chang-bu* to the ritual master while holding them from above with graceful and complicated *mudrâ* movements. The ritual master performs the mirror image of these movements and takes hold of them from below so that they always stand upright.

[198]This is not camphor (Tib. *ga-pur* or *ga-bur*), see chapter 2.

[199]No text for recitation is provided here. According to Toh. 1392, p. 49.5-6 the mantras

takes some of it with the middle and ring fingers of his right hand and touches the actual receptacle or its reflection [in a mirror] on its mouth, nose, eye[s] ,ear[s], hand[s], navel[201] and head.[202] Pour this water on the cleansing substances. [The tray containing] the purifying substances is handed over from the ritual master down [the row of monks who are sitting] according to seniority, as a stone is passed from hand to hand.[203] When it arrives at the end of the row, the ritual helper casts it outside.

### F. Offering the four stainless offerings (*dri-med mchod-pa 'bul-ba*).

The ritual master raises the vessel of scented water (*dri-bzang*)[204] in his left hand. With the middle and ring fingers of the right [hand] he takes some of it. He makes as if he anoints the heart of the receptacle with scent. [380]

*Oṃ Hrîḥ Ṣṭrîḥ vikṛtânana Hûṃ Phaṭ.*

Likewise offer [the other stainless offerings:] flowers, water for welcoming and the butter lamp each with its own *mudrâ*.

### G. Offering the incensed butter (*spos-mar*).

Then, the ritual master places the incensed butter[205] in the fire.[206] [recite]

*Oṃ vajra-amṛta-kuṇḍali hana hana Hûṃ Phaṭ*[207] *Hûṃ.*

[Thus] mentally recite seven times very slowly together with melody.

## Offering bath (*khrus-gsol*).

### I. The ordinary bathing (*phal-khrus*).

### A. The announcement of the bathing (*snyan-gsan*).

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of the chief *lha* of the mandala should be recited here.

[200]See chapter 2.

[201]R. 402.2 has *lte* for *ste*; PC 830 has *lte-ba* for *ste*.

[202]This holds not only with regards to images but also for *stûpa*s (see chapter 2).

[203]Read *rdo* for *sdo* as in copy B. and in R. 402.3 below. The tray of the purifying substances is transferred from hand to hand as a stone is while building a house in pre-mechanization conditions.

[204]See chapter 2.

[205]See chapter 2.

[206]This refers to the incense burner.

[207]See above R. 375.3.

The monks in the two central rows stand up.[208] On their left shoulder they hang the 'shoulder cover' (*phrag-khebs-gzar*).[209] [The monks] down the row from the ritual master hold the nine cleansing substances and the eight bathing vases successively, beginning with [the cleansing substances of] the five nectars (*bdud-rtsi lnga*).[210]

> I offer a bath with all the requisites to all these which are the Buddha, the Blessed One, the Tathâgata, the Arhat, the completely Enlightened One, endowed with knowledge and conduct, the Sugata, knower of the world, charioteer of people to be tamed, the Supreme One, the teacher of *lha* and people, the Blessed One.[211] [381]

Ring the bell.[212]

> [for images] I shall offer this bath to these precious objects of worship, beautiful as a mountain, endowed with ornaments of holy qualities.

After each four-lined verse, ring the bell.[213]

> [for books] I shall offer this bath to the precious Dharma, the

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[208]The monks in Dga'-ldan-chos-'phel-gling monastery sit in six rows; each two are facing each other (see Diagram I) only the monks in the two central rows which flank the direct line from the door to the central image rise.

[209]This is an embroidered silk cloth which is supposed to serve as a throne for the bathing vases and cleansing substances the monks in the front rows hold during the bathing. In practice, however, the bathing vessels are small and held in the monks hands. Cf. J. 210.3 where one is instructed to place vase for the initiation on the 'shoulder cover'. According to Panchen Ötrul Rinpoche the 'shoulder cover' symbolizes the *lha'* clothes (1987:59).

[210]The monks in the two central rows hold the cleansing substances and the bathing vases according to their use in the following bathing. The monk to the right of the ritual master holds the first item -- the vessel of the five nectars, the monk to his right -- the second item, and so forth down along the left central row and up along the right one (see Diagram I). During the bathing, after each step, the monks pass the bathing vessel in their hand to their senior neighbor, towards the ritual master.

[211]Cf. the announcement of the consecration in R. 362 above.

[212]The following verses are found in the consecration work by Nag-po-pa in the Tanjur Toh. 1822, pp. 527.6-528.3. The first three among the following verses are loosely translated in Ötrul (Panchen) 1987:59-60.

[213]Copy B has *mthar* for *m r*.

medicine which cures the disease of existence, the sun which conquers ignorance.

[for *stûpas*] I shall offer this bath to the precious *stûpas*, the embodiment of the *Dharmakâya*, endowed with the form of supreme qualities.

[for the protectors] I shall offer this bath to the protector who is endowed with the power of compassion, endowed with costumes of frightening fire which, [like the fire] at the end of the *kalpa*, destroys everything.

[for the lamas] I shall offer this bath to the Body of the glorious lama, the supremely content, very fortunate, quintessence of the holy, whose appearance is handsome.[214] [382]

[for the Buddhas] Those who appear in divine forms, from among the numerous emanations of the Victorious Ones, they appear in a form [suitable] for taming each of the sentient beings to be trained,[215] those who are truly filled with compassion, always act for the benefit and happiness, I shall offer this bath to these supreme tamers.

Then the ritual master sits down. The ritual helper offers to him the bathing basin, the mirror, the *dûrvâ* brush etc.[216]

[for temples] Temples (*gtsug-lag-khang*) and other abodes of the Buddha's images and the community of teachers I shall offer this bath.

## B. The actual bathing.[217]

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[214]Nag-po-pa p. 528.1 has instead 'to so and so the glorious *vajra' che-ge-mo dpal rdo-rje la.*

[215]In Nag-po-pa p. 528.1-2 the four line structure is not broken. The two last lines of this verse are here: *cha-byad lha-yi rnam-pa la/ bdag-gis khrus ni gsol-bar-gyi/* 'To those who appear in divine forms from among the numerous emanations of the Victorious Ones for each of the sentient beings to be trained, I shall offer a bath.'

[216]While every one continues to recite the last among this set of verses.

[217]The applying of each of the cleansing substances and the bathing with each vase is accompanied by the recitation of a verse and a mantra. The numbers below denote the

a. Even though the [Tathâgata] is pure and stainless, in order to completely purify, I offer this well prepared paste of cleansing substances, the five aspects of the good.

While reciting the [following] mantra, the ritual helper applies the five nectars (*bdud-rtsi lnga*)[218] on the mirror in the manner of the seed syllables of the five 'families' (*rigs, gotra*).[219]

*Oṃ Hûṃ Trâṃ Hrîḥ Āḥ.*

*Oṃ sarva-tathâgata-kâya-viśodhane Svâhâ.*[220] [383]

The ritual master rubs [the five heaps on the mirror] with the *dûrvâ* brush.

1. The ritual helper holds the vase of the three sweets (*mngar gsum*) in his hand.[221]

Even though the Victorious Ones are pure, free [from even] the concept of blemish, in a manner of respect I offer a bath to the Sugata with the three sweets.[222]

*Oṃ sarva-tathâgata-kâya-viśodhane Svâhâ.*

Bath on top of the bathing mirror.[223] At the time of offering the bath with [each of] the eight bathing vases, play the cymbals in *sil-'ur-chem* and then clang them three times. Likewise for every act of bathing below (*rigs-'gre*).

2. Hold the fresh curd water as before.

[Even though] the Victorious Ones... with fresh curd water

*Oṃ sarva...*

Offer the bath as before.[224]

b. Offer the scented grain oil (*'bru-mar*) as before.

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bathing vases and the letters the cleansing substances as they appear in the section of empowering them above. See also the section on "empowering the bathing vases and cleansing substances" in chapter 2.

[218]See chapter 2.

[219]Cf. the array of the five seed syllables on the mirror in the empowerment of the grain/flowers in ch. 2.

[220]'*Oṃ* the purification of the bodies of all Tathâgatas *Svâhâ*.'

[221]This is the first bathing vase (see chapter 2).

[222]Cf. DK 144.1-2. A partial and loose translation of these and the following verses is found in Ötrul (Panchen) 1987:60.

[223]The ritual helper pours water from the vase of the three sweets on the bathing mirror.

[224]The previous verse is repeated with 'fresh curd water' instead of 'the three sweets'. The mantra does not change.

Even though [the Tathâgata is endowed with] the indivisible *vajra* Body, free from disease and old age, in simply the manner of worldly respect, I shall perform the rite of applying scent.

*Oṃ Hûṃ Trâṃ Hrîḥ Āḥ. Oṃ sarva-tathâgata...*

Rub with the *dûrvâ* brush.

c. Offer tree bark powder (*shing-shun*) as before. [384]

Even though it is clear light, pure by nature, free from stains, immaculate, I shall coat this Body with tree bark powder and so forth and wipe it off.

*Oṃ Hûṃ Trâṃ Hrîḥ Āḥ. Oṃ sarva...*

d. Offer the five products of the cow (*ba-byung lnga*).

[Even though the Tathâgata] is pure and stainless...

*Oṃ Hûṃ... Oṃ sarva...*[225]

3. Bath with the vase of the [three] fruit water (*'bras-bu'i-chu*).

[Even though] the Victorious Ones...with fruit water...

*Oṃ Hûṃ... Oṃ sarva...*

4. Bath with grain water (*'bru-yi chu*).

[Even though] the Victorious Ones... with grain water...

*Oṃ sarva...*

5. Bath with scented water (*dri-bzang chu*).

[Even though] the Victorious Ones... with scented water...

*Oṃ sarva...*

e. Offer incensed butter (*spos-mar*) as before.

[Even though the Tathâgata is endowed with] the indivisible *vajra...*

*Oṃ Hûṃ... Oṃ sarva...*

f. Offer *Myrobalan* powder (*skyu-ru-ra'i phye-ma*).

[Even though it is clear light] pure by nature... I shall coat this Body with *Myrobalan* powder[226] and wipe it off.

*Oṃ Hûṃ... Oṃ sarva...*

g. Do as before with the scented paste (*dri-bzang lde-gu*).

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[225]As before.

[226]*Masha.* Sanskrit: *maṣa* - powder; or '*Myrobalan* and bean powder' [?] *skyu-ru-ra dang ma-sha'i phyes* (*mâṣa* - bean).

[Even though the Tathâgata] is pure and stainless...
*Oṃ Hûṃ... Oṃ sarva...*

6. Bath with roasted grain water (*'bras-yos chu*).
[Even though] the Victorious Ones... with roasted grain [385] water...
*Oṃ Hûṃ... Oṃ sarva...*

7. Bath with herbal water (*sman-gyi chu*).
[Even though] the Victorious Ones... with herbal water...
*Oṃ sarva...*

8. Bath with water of precious substances (*rin-chen chu*).
[Even though] the Victorious Ones... with precious substances water...
*Oṃ sarva...*

h. Do as before with the pure oil anointment (*snum-rkyang-gi byug-pa*).
[Even though the Tathâgata is endowed with] the indivisible *vajra*...
*Oṃ Hûṃ... Oṃ sarva...*

i. Do as before with turmeric powder (*yung-ba'i phye-ma*).
[Even though it is clear light] pure by nature... I shall coat this Body with good turmeric powder and wipe it off.
*Oṃ Hûṃ... Oṃ sarva...*

Apply as if you are making the array of the five 'families',[227] rub with the *dûrvâ* brush etc.[228] Do as before each time with each of the cleansing agents and bathing vases. Sit back in your own row. These are the steps for action of the ordinary bath.

## II. The supreme bathing (*mchog-khrus*).

Pour a little water from the Victorious vase into the vase of action.[229]

### A. Blessing the offerings (*mchod-pa byin-gyis-brlab*).

Cleanse [the offerings to the water initiation *lha*] with water from the vase of action and with

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[227]See above R. 382.

[228]Copy B has *sogs* for *sog...* here.

[229]Thus the supreme bathing is conferred with some water of the Victorious vase in which the chief *lha* of the mandala had been dissolved (see chapter 2).

*Oṃ Khaṅga-dhṛk...* from the continuum of Emptiness *Āḥ* [appears] from it arise... bless until *śapta.*[230]

Play the cymbal in *slang-sil.*

## B. Invitation to the *lha* of the water initiation (*lha-rnams spyan-drangs*).

From *Hûṃ* at one's heart [386] a ray of light emanates; it invites to the space in front of oneself the entire assemblage of the male and female Tathâgatas, male and female Bodhisattvas and male and female Wrathful Ones.[231]

## C. Offerings (*mchod-pa*).

Offer with

*Oṃ sarva-tathâgata arghaṃ... śapta...*[232]

## D. Requesting the initiation.

[The ritual master] leads [the following recitation] with melody.[233]

As Rdo-rje-can bestowed on the Buddha an initiation, the source of qualities for the sake of protecting sentient beings, likewise may [you] also bestow [such] here.[234]

Thus, make a request.

The Tathâgatas heed the initiation. The consorts, Spyan-ma (Locanâ) and so forth,[235] holding white vases filled with the

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[230]This is a blessing of the first two waters, the five *upacâra*s and music, similar to the blessing of the four waters above (R. 371.3-372.3, see also chapter 2). The full text is found in DK 88.6-89.3. It is translated into English in S. 14.

[231]This is called a complete mandala of the three seats *gdan gsum tshang-ba'i dkyil-'khor* (cf. Rigzin 203; K. 1342).

[232]Cf. R. 372.1. With each of the offerings this mantra is repeated while replacing the name of the offering respectively as above.

[233]On behalf of the consecration *lha.*

[234]Cf. J. 208.4-5; Vajrâvali Toh. 3140, Derge, p. 120.2.

[235]Mâmakî, Gos-dkar-mo (Pâṇḍarâvâsinî), and Sgrol-ma (Târâ). According to the Hevajra Tantra the Tibetan name of Mâmakî is Bdag-gi-ma (Snellgrove, 1959, vol. 1, p. 60, n. 1).

five nectars (*bdud-rtsi lnga*) confer the initiation.[236] Gzugs-rdo-rje-ma (Rûpavajrâ) and so forth,[237] express auspiciousness with[238] melodious [verses] of auspiciousness. The Wrathful Ones situated at the four main directions and four intermediate ones expel the obstructions.[239]

Play the cymbals in *slang-sil.*

**E. Verses of auspiciousness (*bkra-shis glu*).**

That auspiciousness that [387] resides in the heart of all sentient beings... initiates.[240]

clang the cymbals twice.

That auspiciousness... the *vajra* 'family' (*rdo-rje rigs*)... initiates[241]

Play the cymbals in *slang-sil.*

That auspiciousness... the wheel 'family' (*'khor-lo rigs*)... initiates.[242]

That auspiciousness... the jewel 'family' (*rin-chen rigs*)... initiates.[243]

That auspiciousness... the lotus 'family' (*padma rigs*)... initiates.[244]

That auspiciousness... the action 'family' (*las rigs*)...

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[236]Mkhas-grub Rje (1968:312-313) discusses the respective roles of the consorts and the ritual master in conferring this initiation.

[237]Śabdavajrâ, Gandhavajrâ, Rasavajrâ and Sparśavajrâ (cf. Wayman 1977:132; Snellgrove 1959, vol. 1, p. 59, n. 4).

[238]PC 838 has *kyis* for *kyi* here.

[239]Cf. J. 210-5.211.4, the water initiation (*chu-dbang* R. 411.6).

[240]The complete version of these verses is found in J. 211.4-213.1. This verse which refers to the sixth 'family' (*rigs, gotra*) which embodies (*bdag-nyid*) the other five is translated and explained in KL 270-274. The following five verses refer to each of the Tathâgata 'families' which purifies each of the five poisons through the initiation.

[241]Tathâgata: Mi-bskyod (Akṣobhya), poison: hatred (*sdang-ba*).

[242]Tathâgata: Rnam-bar-snang-mdzad (Vairocana), poison: ignorance (*rmongs-pa*).

[243]Tathâgata: Rin-chen-'byung-gnas (Ratnasambhava), poison: pride (*khengs-pa*).

[244]Tathâgata: 'Od-dpag-med (Amitâbha), poison: desire (*chags-pa*).

initiates.[245]

Play the cymbals in *slang-sil*, scatter flowers[246] as before.

## F. Generating the bathing pavilion (*khrus-khang bskyed*).

The ritual helper offers the unimpaired silk bathing cloth with fringes to the ritual master. The ritual master makes as if the silk bathing cloth was a canopy above the bathing mirror [saying].[247]

> To this pleasantly scented bathing pavilion with brilliant glittering crystal pavements and attractive pillars radiating with precious substances, spread with canopy luminous with pearls.[248]

## G. The actual bathing.[249]

1. The ritual helper applies the scented bathing powder (*dri-bzang 'dag-chal*) in the manner of the seed syllables of the five 'families' as above.[250] The ritual master rubs with the *dûrvâ* brush.

> With the best scent whose fragrance permeates the entire three-thousand-great-thousand-world,[251] [388] as polishing pure refined gold, I shall anoint the blazing and radiant Body of the Great Sage.[252]
> *Oṃ Hûṃ Trâṃ Hrîḥ Āḥ.*

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[245]Tathâgata: Don-yod-grub-pa (Amoghasiddhi), [poison: jealousy (*phrag-dog*)].

[246]In actual practice, rice.

[247]This is an enactment of the following verse from the Bodhicaryâvatâra. The silk cloth represents the canopy, while the hands of both the ritual master and the ritual helper holding it on both sides of the bathing basin represent the four pillars.

[248]Bodhi caryâvatâra 2.10; translated from Sanskrit by La Vallée Poussin 1907:9-10, and from Tibetan by Batchelor 1979:18; see also Lessing 1959:165.

[249]The numbers below denote the repeated application of the cleansing substances of the supreme bathing (see chapter 2).

[250]Cf. the ordinary bathing R. 382.6 above.

[251]*Tri-sâhasra-mahâ-sâhasro loka-dhâtu.* Cf. Lamotte 1962/1976, Appendix, Note I.

[252]*Thub-dbang, Munîndra*; cf. Bodhi-caryâvatâra 2.14; La Vallée Poussin and Batchelor *ibid.*; see also Lessing 1959:167. My translation is from the Tibetan. This and the following verses are also loosely translated in Ötrul (Panchen) 1987:60.

*Oṃ sarva-tathâgata-kâya-viśodhane Svâhâ.*[253]

The ritual helper offers the vase of action (*las-bum*) [to the ritual master].

As [the Buddha] as soon as he was born was bathed by all the *lha*, likewise, with pure divine water I shall offer a bath.[254]

*Oṃ sarva-tathâgata-abhiṣekata-samaya-śriye Āḥ Hûṃ.*[255]

Offer the bath onto the bathing mirror. After playing the cymbals in *sil-'ur-chem*, clang them three times. The assembly scatters flowers.

*Oṃ Vajrasatva Hûṃ Hûṃ Svâhâ.*[256]

2. Apply scented grain oil (*dri zhim-pa'i 'bru-mar*)[257] on the five places[258] and rub with the *dûrvâ* brush as before.

Even though [the Tathâgata is endowed with] the indivisible *vajra*...

*Oṃ Hûṃ... Oṃ sarva... Svâhâ.*[259]

3. Apply dry powder of the five scents (*dri-bzang lnga'i phye-ma skam-po*). Rub with the *dûrvâ* [brush].

[Even though it is clear light, pure] by nature... I shall coat this Body of the Victorious One with powder of the five scents and wipe it off.

*Oṃ* [389] *Hûṃ... Oṃ sarva... Svâhâ.*[260]

Even though [the Tathâgata is endowed with] a supreme, pure Body, by looking at which one cannot be satiated, marvelous, faultless, as the bright sun in the middle of the sky, [and even though] there is no stain in the *Dharmakâya*, still, as a rite of respect and honor, with pure water, herbs, incense, milk and bathing powder, having removed the suffering and disease

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[253]Cf R. 383.6 above.

[254]Cf. Sopa 1976:9; B. 337; Lessing 1959:165; etc.

[255]This is an initiation mantra, cf. J.213.3-4. As was mentioned above the supreme bathing is a special application of the water-initiation (*chu-dbang*).

[256]As in older manuscripts, such as those found at Gilgit, the orthography here is *satva* and not *sattva*.

[257]This is the second supreme bathing cleansing substances.

[258]Cf. the discussions of R. 360.6-361.1 in chapter 2.

[259]Cf. R. 383.5-6 above

[260]Cf. R. 384.1-2 above.

from the body and mind of sentient beings, may I obtain a supreme, excellent body faultless and pleasing to sentient beings.[261]

## H. Drying the receptacle (*sku-phyis*).

The assembly join their palms. The ritual helper places in the hand of the ritual master the silk [drying] cloth on which the seed syllables of the five Tathâgatas have been written. The ritual master holds it on the palm of his right hand with the [head of the letter] *Oṃ* on the tip of his fore-finger in the manner of the seed syllables of the five 'families'[262]

I shall dry their Bodies [with unequalled cloth, clean and well anointed with scent].[263]

*Oṃ Hûṃ Trâṃ*[264] *Hrîḥ Āḥ. Oṃ sarva... Svâhâ.*[265]

Make as if you dry.[266] The ritual helper takes the bathing [drying] cloth and lays it on his left shoulder.

Even though the three Bodies of the Sugata are endowed with the major and minor marks of the Buddha,[267] [390] even though whatever Form Bodies exist for the sake of sentient beings are faultless as a treasure of jewels, still by drying the body of the Victorious One simply as a worldly rite of respect and honor with this supreme pure cloth, well praised by the Victorious Ones, having purified all the obscuration of the three poison *kleśa*s, may we be transformed into the continuity of the three Bodies.[268]

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[261]This lines are drawn from Bodhisattva's work, Toh. 3069, Derge p. 319. (see chapter 2).

[262]For the spatial arrangement of the five seed syllables see the discussion of R. 360.6-361.1 in chapter 2.

[263]This is the first half of Bodhicaryâvatâra 2.12, *de-dag sku la mtshungs-pa med-pa'i gos/ gtsang la dri-rab bsgos-pas sku-phyi'o/*. Translated by La Vallée Poussin and Batchelor *ibid.*; see also Lessing 1959:166.

[264]Copy B has *Trâṃ* for *Traṃ*.

[265]Cf. R. 388.2 above.

[266]The ritual master makes as if he touches the five places, cf. R. 392.3 below.

[267]Cf R. 364.6 above.

[268]Cf. Bodhisattva, Toh. 3069, Derge p. 319.

## I. Bathing resumed.

4. Offer scented paste (*dri-bzang lde-gu*) as before.[269]

[With the best scent whose fragrance permeates] the entire three-thousand-great-thousand-world...

*Oṃ Hûṃ... Oṃ sarva...*[270]

Hold up the vase of action.

[I] offer a bath with this water whose nature is giving (*sbyin-pa, dâna*). [Having purified the stains of misery (*ser-sna*), may this water, well anointed with the perfume of abandoning (*gtong-ba*), bathe well].[271]

The ritual master offers a bath. Play the bells. Repeat the same [actions after each such verse] below.

[I] offer a bath with this water whose nature is morality (*tshul-khrims, śîla*). [Having purified the stains of immorality (*khrims-'chal*), may this water, well anointed with the perfume of morality, bathe well].

[I] offer a bath with this water whose nature is patience (*bzod-pa, kṣânti*). [Having purified the stains of anger (*khong-khro*),[272] may this water, well anointed with the perfume of patience, bathe well].

[I] offer a bath with this water whose nature is diligence (*brtson-'grus, vîrya*). [Having purified the stains of laziness (*le-lo*), may this water, well anointed with the perfume of diligence, bathe well].

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[269]This is the fourth of the supreme bathing cleansing substances.

[270]See R. 387.6-388.2 above.

[271]This is the first among the six verses for bathing with water endowed with the six perfections. The complete text can be found in PC 841; G. 243.4-244.1, etc. These two texts slightly differ. G. has *'di ni sbyin-pa'i rang-bzhin chu/ ser-sna'i dri-ma sbyong mdzad-cing/ gtong-ba'i dri-yis legs-bsgos chu/ khrus legs-mdzad la sku-khrus gsol/*. PC opens with *khyod ni sbyin-pa'i rang-bzhin chu/* and ends with khrus *legs-mdzad la phyag-'tshal 'dud/*. I have translated here the version of G. which better corresponds to our text. Cf. also Lessing 1959:167. I have yet to find these verses in the Tibetan canon

[272]So G., PC has: hatred (*zhe-sdang*).

*Oṃ sarva... Oṃ Hûṃ...*

Play the cymbals in *sil-'ur-chem* as before. The assembly scatters flowers.[273]

*Oṃ Vajrasatva Hûṃ Hûṃ Svâhâ.*

[Even though the Tathâgata is endowed with] the indivisible *vajra* ... [391]

*Oṃ Hûṃ...*[274]

[Even though it is clear light,] pure by nature...

*Oṃ Hûṃ ...*[275]

[Even though the Tathâgata is endowed with] a supreme pure Body... may I obtain...[276]

## J. Drying again.

I shall dry their Bodies...

*Oṃ Hûṃ*[277]*...*[278]

[Even though] the three Bodies of the Sugata... may we be transformed...[279]

The performance [accompanying] each of these verses is the same as above.

## K. Bathing resumed.

1. Offer the paste of the five scents (*dri-bzang lnga'i lde-gu*).[280]

[With the best scent whose fragrance permeates] the entire three-thousand-great-thousand-world... I shall anoint...

*Oṃ Hûṃ... Svâhâ.*[281]

[I] offer a bath with this water whose nature is concentration (*bsam-gtan, dhyâna*). [Having purified the stains of distraction (*rnam-g.yeng*), may this water, well anointed with the

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[273]In actual practice, rice.

[274]Cf. R. 383.5-6 above.

[275]Cf. R. 384.1-2 above.

[276]Cf. R. 389.1-4 above.

[277]A peculiar *visarga* appears in the text here.

[278]Cf. R. 389.5 above.

[279]Cf. R. 389.6-390.3 above.

[280]Same as the first cleansing substance of the supreme bathing on R. 387.6 [?].

[281]Cf. R. 387.6-388.2.

perfume of concentration, bathe well].

[I] offer a bath with this water whose nature is wisdom (*shes-rab, prajñâ*). [Having purified the stains of lack of wisdom (*sher-'chal, duṣprajñâ*), may this water, well anointed with the perfume of wisdom, bathe well].

[I] offer a bath with the six rivers, endowed with six exalted qualities, which through bathing purify the six kinds of impurities, may they bathe well. Faithfully, I offer a bath to he who is faultless, who is endowed with all the qualities, for the sake of deliverance into that Buddha[hood]

Play the cymbals in *sil-'ur-chem.*

*Oṃ sarva... Āḥ Hûṃ...*

*Oṃ Vajrasatva Hûṃ* [392] *Hûṃ Svâhâ.*

2. Scatter flowers, offer scented grain oil (*dri zhim-pa'i 'bru-mar*)[282] as before.

Even though [the Tathâgata is endowed with] the indivisible *vajra...*

*Oṃ Hûṃ... Oṃ sarva... Svâhâ.*[283]

3. Offer powder of the five scents (*dri-bzang lnga'i phye-ma skam-po*).[284]

[Even though it is clear light, pure] by nature... I shall coat this Body of the Victorious One and wipe it off.

*Oṃ Hûṃ... Oṃ sarva... Svâhâ.*[285]

[Even though the Tathâgata is endowed with] a supreme pure Body... may I obtain...[286]

## L. Drying again.

Join the palms of the hands and so forth as before.[287] Dry with the bathing [drying] cloth.

I shall dry their Bodies...

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[282]This is, again, the second of the supreme bathing cleansing substances.

[283]Cf. R. 383.5-6 above

[284]This is the third cleansing substance of the supreme bathing again. Copy B has *dri-bzang* for *dra-bzang.*

[285]Cf. R. 384.1-2 above.

[286]Cf. R. 389.1-4 above.

[287]Cf. R. 389.4-5 above.

*Oṃ Hûṃ...*[288]

Place the bathing [drying] cloth on the five places.

[Even though] the three Bodies of the Sugata... may [we] be transformed...[289]

## Offering fragrance (*dri-bzang 'bul-ba*).

Join the palms of the hands. The ritual master makes as if he applies scent on the heart of the receptacle with water of the five scents which is not the previous cleansing substance and is placed on the side [of the bathing mandala].[290]

[With the best scent whose fragrance permeates] the entire three-thousand-great-thousand world... shall anoint.[291]

*Oṃ vajra-gandhe Āḥ Hûṃ Svâhâ.*[292]

## Offering garments (*gos-'bul*).

The ritual helper offers the ritual master two garments, one red and one yellow.[293] The ritual master holds them with the thumbs and forefingers of both hands.

[I offer this precious fine garment varicolored] as a variegated rainbow, [touching it is a cause of bliss, for the sake of purifying (my) mind] may it adorn [with the best garment of patience].[294]

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[288]Cf. R. 389.5 above.

[289]Cf. R. 389.6-390.3 above.

[290]This substance is different from the seventh cleansing substance of the ordinary bathing, and the third of the cleansing substances of the supreme bathing. It is an offering of fragrance and is placed together with the cleansing substances of the supreme bathing on the bathing mandala close to the ritual master.

[291]Cf. R. 387.6-388.2.

[292]'*Oṃ vajra* fragrance *Āḥ Hûṃ Svâhâ*.'

[293]These two colors are those of the garments worn by monks.

[294]The full text of this verse can be found in PC 843; G. 249.2, etc. The latter has: *sna-tshogs-dbang-po'i gzhu-ltar rab-bkra-ba/ gang la reg-pas bde-ba'i rgyur 'gyur-ba'il gos-bzang rin-chen bdag-blo sbyang-phyir 'bul/ bzod-pa dam-pa'i gos-kyis brgyan-par shog/*. PC has *bzhin* for *ltar*, *bkra yang* for *bkra-ba*, *reg na* for *reg-pas*, and *'gyur-ba* for *'gyur-ba'i*. A partial translation of this and the following verse is found in Ötrul (Panchen) 1987:60-61.

*Oṃ vajra-*[393] *vastraye Āḥ Hûṃ.*[295]

## Offering ornaments (*rgyan-'bul*).

The ritual master offers a string of jewels.

> [Even though] the Victorious One, being naturally [endowed with the ornaments of the major and minor marks of a Buddha,[296] does no seek to be adorned with any other ornaments, by offering this supreme ornament of precious substances may all beings obtain a body decorated with the major and minor marks of a Buddha].[297]
>
> *Oṃ vajra-avaratnavapuṣaṇe Āḥ Hûṃ Svâhâ.*[298]

Having recited thus together with mantras, the steps of the bathing have been completed.

## The invitation to the *ye-shes sems-dpa'* and all Buddhas and Bodhisattvas (*lha-rnams spyan-drangs*).

> From *Hûṃ* on one's heart a ray of light emanates; it invites the *ye-shes sems-dpa'* of the receptacle to be consecrated (*rab-tu gnas-bya'i rten*) and the Buddhas and Bodhisattvas together with their entourage to reside in the space in front [of oneself].

## Offerings (*mchod-pa*).

Then, as for the blessing of the three waters, *upacâras* (*nyer-spyod*)[299] and music: cleanse [the offerings] with water of the vase of action [and] with

*Oṃ Khaṅga-dhṛk...*

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[295]'*Oṃ vajra* garment *Āḥ Hûṃ.*'

[296]Cf. R. 364.6 above.

[297]Cf., for example, G. 248.2 *rgyal-ba mtshan-dpe'i rang-bzhin rgyan-ldan-zhing/ rgyan gzhan-dag-gis brgyan-par mi-'tshal yang/ rin-chen rgyan-mchog phul-bas 'gro-kun-gyis/ mtshan-dpes brgyan-pa'i sku-lus thob-par-shog/.*

[298]Nag-po-pa Toh. 1822, p. 528.3 has *Oṃ vajra-abhâraṇavapuṣaṇe Svâhâ*; read: *vajra-âbharaṇa-avapuṣaṇe* '*Oṃ* display the *vajra* ornaments *Āḥ Hûṃ Svâhâ* or *vajra-âbharaṇa-avabhûṣaṇe* '*Oṃ* decorated with *vajra* ornaments *Āḥ Hûṃ Svâhâ.* The corresponding mantra in G. 243.2 is *Oṃ vajra-âlaṅkâra-bhûṣaṇi Aḥ Hûṃ Svâhâ.* '*Oṃ* decorated with *vajra* ornaments *Aḥ Hûṃ Svâhâ.*'

[299]See chapter 2.

From the continuum of Emptiness *Āḥ* [appears]; from it arise [very vast and wide skulls inside of which are *Hûṃ*s].[300] From [their] melting arise water for refreshing the feet, water for refreshing the mouth, water for welcoming, flowers, [incense, light, fragrance, food and music.[301] Appearing as offering substances], their nature is Bliss and Emptiness. [As objects of enjoyment for the six senses they function to generate special uncontaminated Bliss].

*Oṃ pâdyaṃ*[302] *âñcamaṇaṃ* [394] *argharṃ Āḥ Hûṃ* until[303] *śapta.*

May you accept that which pleases you among these supreme, pure and pleasing offerings of water for refreshing the feet [blessed by] the mantra which I faithfully offer.

*Oṃ Āḥ Hrîḥ pravara-sadkâraṃ pâdyaṃ pratîccha Hûṃ Svâhâ.*[304]

After that [offer]

water for refreshing the mouth and water for welcoming together with [the words] *añcamaṇaṃ*[305] and *arghaṃ*[306]

[I seek to offer this] best divine flower [to (the *lha* of) the mandala, consider me compassionately, O protector, accept this offering].[307]

*Oṃ sarva-tathâgata puṣpe* [*pratîccha Hûṃ Svâhâ*].[308]

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[300]See R. 371-2, 400, 359, etc, and chapter 2.

[301]See chapter 2.

[302]copy B. has *pâdyaṃ* for *pâdya.*

[303]Here appear the five *upacâra*s, see chapter 2.

[304]'*Oṃ Āḥ Hrîḥ* please receive this most excellent respectful [?] water for washing the feet *Hûṃ Svâhâ.*'

[305]Read *âñcamaṇaṃ.*

[306]That is to say, the words 'water for refreshing the mouth' (*zhal-bsil*) and 'water for welcoming' (*mchod-yon*) replace 'water for refreshing the feet' (*zhabs-bsil*) in the verse, while *âñcamaṇaṃ* and *argharṃ* replace *pâdyaṃ* in the mantra respectively.

[307]The full text is found in PC 845. *Lha-yi me-tog dam-pa 'di/ dkyil-'khor mchod-pa bgyid-pa 'tshal/ thugs ni brtse-bar nyer-dgongs la/ mgon-po mchod-pa 'di bzhes-shig/.*

[308]PC *ibid.* but *puṣpaṃ.* '*Oṃ* may all Tathâgatas receive this flower *Hûṃ Svâhâ.*'

until[309]

*[Oṃ sarva-tathâgata] śapta* [310]*pratîccha Hûṃ Svâhâ.*

Play the cymbals in *slang-sil.*

## Requesting the consecration (*snyan-gsan-gyis gsol-gdab*).[311]

The ritual helper distributes an incense stick to everyone.[312]

May my tongue transform into a *vajra* born from a *Hûṃ*.[313]

Holding the incense in the right [hand] and the bell in the left [recite]:

The selfhood of compassion, [?][314] out of compassion for the disciples and also for the sake of offerings to you,

Ring the bell

with respect I ask to perform the consecration tomorrow, O Blessed One, therefore I am worthy of your kindness.[315] O Vajradhara, tomorrow I shall perfectly perform the consecration of a receptacle of Body, Speech and Mind of Akṣobhya,[316] [395] with requisites as numerous as the patron can afford.

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[309]Here appear the five *upacâras* and music.

[310]*Śaptaṃ.*

[311]These verses seem to be a different translation of the verses in Nag-po-pa's consecrations texts Toh. 1257, pp. 561.7-562.3 and Toh. 1822, p. 526.3-6.

[312]These are the physical bases (*rten*) for the offerings which accompany the following supplication.

[313]Thus, the following request will be spoken with a *vajra* tongue, therefore it will be potent.

[314]This is uncertain. Nag-po-pa has *mgon-po thugs-rje'i bdag-nyid-kyis* 'O protector, the embodiment of compassion' for *thugs-rje-yis ni bdag-can bdag*. G. 246.1.1 has for this *bdag ni rdo-rje che-ge-mos* 'I *vajra* so and so.' I take *yi* for *yis* in R. as in Abhayâkaragupta, Toh. 3140, p. 117.5; DZ 362.6; etc.

[315]Nag-po-pa has *bka'-drin-dag ni mdzad-pa rigs* for *de phir bka'-drin mdzad-pa 'os.*

[316]PC 845 has *che-ge-mo* for *mi-bskyod-pa'i* . This would be 'O Vajradhara, tomorrow I, so and so, shall perfectly perform a consecration of a receptacle of Body, Speech and Mind.' This phrase does not occur in G. 246.1 which has a variant of this request. Abhayâkaragupta Toh. 3140, p. 117.6-7 has *che-ge bdag ni Rdo-rje-can/ che-ge'i rab-tu gnas-pa ni/ bgyi'o...* 'I, so and so, O Vajradhara, will perform a consecraton of so and so.'

[Ring] the bell

Therefore, taken by compassion for me and my disciple[s], may you bless the consecration together with all the attendants.[317]

Ring the bell. [Repeat this request] three times. Collect the incense sticks.

The *lha* bestow as they please.

## Offering (*mchod-pa*).

Cleanse with the water of the vase of action [and] with

*Oṃ Khaṅga-dhṛk...*

[up until] the blessings.

*Oṃ Āḥ Hûṃ pravara-sadkâraṃ pâdyaṃ...*

Thus, etc. [offer] the three waters (*chu-gsum*).[318] and

*Oṃ sarva-tathâgata-puṣpe...* up until *śapta.*[319]

Play the cymbal in *slang-sil.*

## Prostrations (*phyag-'tshal*).

Everyone join their palms.

*Oṃ sarva-tathâgata-pâda-bandhana*[320] *karomi.*[321]

## Praises (*bstod*).

Non-dual, extraordinary, [pervasive Body with equanimity to all -- the father of all the Victorious Ones, having become the realm of *Dharma* -- the mother of all the Victorious Ones, the *ye-shes sems-dpa'* -- the son of all the Victorious Ones. Prostrations to you, Mañjuśrî, who are complete in glory. Even though the *Dharmakâya* has neither love nor hate, for the sake of taming the malignant ones of the three worlds without remainder, by compassionate method it manifests as

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[317]G. has *tshogs-pa thams-cad rab-gnas-pa* 'the consecrators and the entire assembly' for *'khor-bcas kun-gyis rab-gnas la.*

[318]See R. 394.2 above.

[319]See *ibid.*

[320]PC 846 has *bandhanaṃ*, read *vandhanaṃ.*

[321]'*Oṃ* I salute to the feet of all Tathâgatas.'

the Body of the King of the Wrathful Ones]; prostrations and praises to Bhairava Yamântaka.[322]

### Requesting the *lha* to depart (*gshegs-su gsol*).

Everyone join their palms while holding a flower, and [recite the following] with melody.

*Oṃ* you [who fulfill all the purposes of] sentient beings [396] bestow [upon me] the accomplishments (*dngos-grub, siddhi*) accordingly. After departing to] the Buddha's land [may you] return once more.[323]

*Oṃ vajra muḥ.*

The *ye-shes sems-dpa'* have departed to their own abode.

### Applying scent on the receptacle (*dri-bzang byug*).

Then, apply drops of fragrance (*dri'i thig-le*) on the five places (*gnas lnga*)[324] of the receptacle.

### Offerings to the *dam-tshig sems-dpa'*.

[Offer] the three waters and the *upacâras*.

### A. Blessing the offerings (*byin-rlabs*).

Cleanse with

*Khaṅga-dhṛk...*

From the continuum of Emptiness *Āḥ* appears, from it... [thus]

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[322]The complete text of this praise is found in DK 160.5-161.2 where its last words are different. *Gnyis-med thun-mong ma-yin khyab-pa'i sku/ kun la snyoms-mdzad rgyal-ba kun-gyi yab/ chos-kyi dbyings gyur rgyal-ba kun-gyi yum/ ye-shes sems-dpa' rgyal-ba kun-gyi sras/ phyag-'tshal 'Jam-dpal dpal-gyur rdzogs-pa khyod/ chos-kyi sku la byams-sdang mi mnga' yang/ srid-gsum gdug-pa ma-lus 'dul-ba'i phyir/ thugs-rje thabs-kyis khro-rgyal skur bstan-pa/ 'Jigs-byed Gshin-rje'i gshed la phyag-'tshal-lo.* For the English translation from which I partly borrowed, see S 52.

[323]Adopted from the English translation in S. 53-4, see also B. 224, etc. The complete text is found, for example, in PC 846. *Oṃ Khyed-kyis sems-can don kun mdzad/ rjes-su mthun-pa'i dngos-grub bstsal/ sangs-rgyas yul-du gshegs nas ni/ slar yang 'byon-par mdzad-du gsol.*

[324]See chapter 2.

bless until *śapta.*[325]

Play the cymbals in *slang-sil.*

## B. Offerings (*mchod-pa*).

This best water for refreshing the feet, a divine substance arising through interdependence (*rten-cing 'brel-bar 'byung-ba-yi*) I offer you with utmost faith, may you accept it as you please.

*Oṃ Āḥ Hrîḥ pravara-sadkâraṃ pâdyaṃ...âñcamaṇaṃ... arghaṃ...*[326]

[May you accept]... interdependent origin...

*Oṃ sarva-tathâgata puṣpe...śapta...*[327]

## Protection of the receptacle (*bsrung-ba*).

The ritual master visualizes[328] while circling the receptacle with his *vajra.*

*Hrîḥ Ṣṭrîḥ...*[329]

The ritual master leads the [recitation of the following] mantra:

[*Oṃ*] *vajra-amṛta-*[*kuṇḍali hana hana Hûṃ Phaṭ*].[330]

Touch the heart, throat and crown of the head of the receptacle with the *vajra.*

## Commanding the Guardians of the Directions (*phyogs-skyong*) to protect.[331]

## Offerings *gtor-mas* (*phyogs-gtor phul*).

Then, the ritual master purifies with water of the vase of action [etc.] Bless the *gtor-mas* like the inner offerings (*nang-mchod*).[332] [397]

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[325]See R. 393.5-394.1 above, R. 399.6-400.4 below, etc.

[326]Repeat the verse and mantra for each of the three waters (see R. 394 above).

[327]Again repeat the verse and the mantra for each of the five *upacâras* and music (cf. R. 394 above).

[328]He visualizes the receptacle surrounded by protecting *vajras.*

[329]Cf. R. 361.5 above.

[330]Cf. R. 380.2 above.

[331]This protective ritual action is performed also at the end of Rdo-rje-'jigs-byed *sâdhana.* The complete text is found in DK 173.2-174.5.

[332]See R. 358.1-2 above.

The tongues of the Guardians of the Directions, as well as of their entourage,[333] are born out of a *Hûṃ* as a white one-pronged *vajra* hollow with light.

*Oṃ Yama-raja...*[334]

*Oṃ/bhucaranaṃ*[335] [*ya/pâtâlacaraya mân/kecaraya ta/pûrbanigânaṃ*[336] *ka/dakṣiṇadîgâya Hûṃ/paścimanam Phaṭ/udtaratigâya.*[337]

*Oṃ/I Hrîḥ/Ya Ṣṭrîḥ/Va Vi/Kṣi kṛ/Ko tâ/E na/A na/De Hûṃ/bhyo Phaṭ/sarva-bhutebhyaḥ*[338]].

three times.

*Oṃ daśa-dik-loka-pâla sapari* [*vâra*] *arghaṃ* [*pratîccha Hûṃ Svâhâ*].[339] up until *śapta...*

Play the cymbals in *sil-phreng* once.

*Oṃ daśa-dik-*[*loka-pâla saparivâra*] *Oṃ Āḥ Hûṃ.*

The Blessed One, the Lord...[340]

May [the Guardians of the Directions and their entourage act in activity for the *Dharma* (*phrin-las*) which would bring my virtuous undertaking to its ultimate purpose and would pacify

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[333]Their entourage consists of the elementals (*'byung-po*, cf. DK 173.6-174.1).

[334]Read Yamarâjâ. This is Rdo-rje-'jigs-byed root mantra (*rtsa-sngags* see chapter 2.).

[335]Read *bhûcaraṇaṃ* as in DK 173.4.

[336]Read *pûrva-*.

[337]Read *uttara-*. The first syllables of each component in this mantra make up the heart mantra (*snying-po*) of Rdo-rje-'jigs-byed *Oṃ Yamântaka Hûṃ Phaṭ*, while the second component refers to beings 1. on earth 2. below the earth 3. in the sky 4. in the east 5. in the south 6. in the west 7. in the north. This is similar to the six syllables mantra of Spyan-ras-gzigs which purifies beings in the six worlds (*gati*).

[338]Read *bhûtebhyaḥ*. Again, the initial syllables go together to make up the mantra of action (*las-sngags*, see chapter 2) of Rdo-rje-'jigs-byed, while the second refers to the guardians of the directions (*loka-pâla*) Indra in the east, Yama in the south, Varuṇa in the west and so forth. For the text of this mantra see DK 173.4-6.

[339]'*Oṃ* May the guardians of the ten directions of the world together with their entourage receive this water for welcoming *Hûṃ Svâhâ*.' For the complete text see DK 174.1.

[340]This is a praise to the guardians who are bound by oath (*dam-can*) to protect. The complete text is found in DK 174.2-4.

any hindrance to it.][341]

Having entrusted thus (the Guardians) with activity for the *Dharma* think that they make a promise (to do so)].[342]

## Covering the receptacle (*rten-dgab*).

Cover the receptacle with a yellow cloth.

## Thanks-giving ceremony (*gtang-rag*).[343]

## A. Blessing the offerings ( *gtang-rag mchod-pa byin-ḃrlab*).

Then, bless the thanks-giving offerings.

[1] Cleanse with

*Oṃ Khaṅga-dhṛk...*

[2] Purify as empty with

*Svabhâva...*

[3] From the continuum of Emptiness *Āḥ* [appears] from it...

[4] Bless until

*...śapta...*[344]

Play the cymbals in *slang-sil.*

## B. Offerings (*mchod-pa*).

*Oṃ Yamântaka-sapârivâra*[345] *argham* [*pratîccha Hûṃ Svâhâ*].[346]

up until

*...śapta...*[347]

Play the cymbals in *slang-sil.*

## C. Inner offerings (*nang-mchod*).

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[341]*Phyogs-skyong 'khor dang bcas-pa rnams-kyis bdag-gi dge-ba'i bya-ba-rnams mthar-phyin-pa dang/ de'i bar-chad zhi-ba'i 'phrin-las mdzod-cig/.* DK 174.4-5.

[342]*Ces 'phrin-las bcol-bas khas blangs-par bsam-mo/.* ibid.

[343]Cf. J. 251.2-6.

[344]Cf., for example, R. 393.5-394.1.

[345]Or *saparivâra.*

[346]'*Oṃ* may Yamântaka together with his entourage accept this water for welcoming *Hûṃ Svâhâ.*'

[347]See above R. 397.2-3.

*Oṃ Hrîḥ Ṣṭrîḥ [vikṛtânana Hûṃ Phaṭ] Oṃ Aḥ Hûṃ*[348]
*[Oṃ Vajra-vettâlî âgaccha âgaccha Hûṃ Jaḥ Svâhâ Oṃ Aḥ Hûṃ]*
*Oṃ Vajrarati [Hûṃ Phaṭ] Oṃ Aḥ Hûṃ.*[349]

Play the cymbals in *sil-phreng* twice.

## D. Praises (*bstod*).

Non-dual, extraordinary, [pervasive Body[350]...prostration and praise to the chief [*lha*] of the mandala.[351]

## Aspirations (*smon-lam*) and dedication of merit (*dge-ba bsngo-ba*).

The ritual master leads the recitation of the aspiration.[352] [398]

...[may all beings] be easily established on the stage [of Enlightenment] instantaneously.

Play the bells; play the cymbals in *sil-phreng* three times.

## Request for forbearance (*bzod-gsol*).

Recite the hundred syllable mantra three time.[353]

What ever [faults, however minor] I [have committed out of ignorance, because you are the refuge of all beings, O Protector, forbear with all of these. Anything done here] (because I) could not obtain or did not completely [understand

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[348]Copy B has *nas* here.

[349]The inner offerings are made while reciting Rdo-rje-'jigs-byed's mantra of action, his consort's (Vajravettâlî) mantra and the mantras of the thirteen *lha* of his mandala (See DK 154). For the complete mantra see DK 168-9. See also S. 34, where *âgaccha* should be repeated.

[350]See the praise to Rdo-rje-'jigs-byed in R. 395.5. In addition, each of the *lha* in the four directions of the mandala is praised as well (Gti-mug Gshin-rje-gshed, Ser-sna Gshin-rje-gshed, 'Dod-chags Gshin-rje-gshed, and Phrag-dog Gshin-rje-gshed). The complete text is found in DK 160.5-162.5. For an English translation see S. 52-3.

[351]This is the last verse of praise in which Rdo-rje-'jigs-byed is praised again *ibid.*

[352]The text is found in J. 251.6-257.1. It consists of an aspiration to enter the mandala of Rdo-rje-'jigs-byed and obtain the three Bodies of the Buddha.

[353]For the hundred syllable mantra of Rdo-rje-'jigs-byed see chapter 2.

or was not able to do, O the Chief One (of the mandala) forbear with all these].[354]

This is how the steps of the preparation should be performed.

[354]The complete text is found in J. 261.5-262.2; for an English translation see S. 53 and B. 272.

## The Main Part (*dngos-gzhi*)

Secondly, for the ritual method of the main part of the consecration written as it should be performed, begin with the confession of sins.[355] [Then] perform the self-entry [into the mandala] (*bdag-'jug*) until the *maṇḍal* of thanks-givings as on the previous day.

### Empowering the bathing vases and the cleansing substances (*khrus-bum dang bdag-rdzas bsgrub-pa*).[356]

The ritual helper places the *vajra* [at the end of the] *dhâraṇî* [thread] on top of the vase of the three sweets (*mngar-gsum*).

[1] The ritual master cleanses with water of the vase of action [and] with

*Oṃ Khaṅga-dhṛk Hûṃ Phaṭ.*

[2] Purifies with

*Śûnya*... [it] is transformed into Emptiness.

[3] From the continuum of Emptiness [appears] *Bhrûṃ*, from it... such as bronze and copper...

thus until

*Oṃ Bhrûṃ Svâhâ.*[357]

*Oṃ amṛta-âyur dade Svâhâ.*

The ritual master leads the recitation of these mantras together with

*Oṃ ye dharmâ*...

twenty-one times each. Thus [perform] the empowerment of the bathing vases and cleansing substances until the ritual helper has collected the *dhâraṇî* thread.

### Empowering the grain/flower, *gu-gul* and white mustard.

Place the bathing mirror on which the *ye-dhar*... has been written on top of the vessel [containing] flowers, [399] and offer it in front of the ritual master. Place the *dhâraṇî* thread with its *vajra* on top of the mirror.

The letters rise...

empower the *gu-gul* and the white mustard up until [the recitation of]

*Sumbha Ni*..

a hundred times [and] the hundred syllable mantra of Yamântaka three times. [Thus]

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[355]For this and the following ritual actions, see R. 358-9 above.

[356]Cf. R. 359-360.

[357]Cf. R. 359.4-360.5.

perform the cycle of empowering the flowers, *gu-gul* and white mustard as before in the case of the preparation.[358]

## Generation of the receptacle (*rten-bskyed*).[359]

Then, remove the cloth of the receptacle and place the four waters at the central row.[360]

[1] Cleanse with

*Oṃ Khaṅga-dhṛk...*

[2] Purify into Emptiness with

*Śûnyata...*[361]

[3] From the continuum of Emptiness on top of a variegated lotus and a sun [appears] *Hûṃ*, from it [appears] a *vajra* marked with *Hûṃ*, [and] from it Glorious Great Rdo-rje-'jigs-byed blue black colored with nine faces...

up until

resides amidst a swirling mass of blazing fire. At the heart of the commitment beings... emanate five rays of light. In his lap...

up until

embraces the father.[362]

## Offering the four waters (*chu bzhi 'bul-ba*).

## A. Blessing the four waters (*chu bzhi byin-gyis brlab-pa*).

As for blessing the four waters:

[1] Cleanse with

*Oṃ Khaṅga-dhṛk...* [400]

[2] Purify with

*Svabhâva...*

[3] From the continuum of Emptiness *Āḥ* [appears]; from it arise very vast and wide skulls inside of which are *Hûṃs*. From

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[358]Cf. R. 360.6-361.6.

[359]While during the preparation the receptacle was generated only after the announcement and generation of the mind of Enlightenment, here the sequence is slightly different.

[360]In practice, in front of the senior most monk at the head of the central right row.

[361]Read *śûnyatâ*. Copy B has *śûnyata* for *śûnyâta*.

[362]Cf. R. 367.6-368.3.

their melting arise water for welcoming, water for refreshing the feet, water for refreshing the mouth, and water for sprinkling. Appearing as offering substances, their nature is Bliss and Emptiness (*bde-stong*). As objects of enjoyment for the six senses they function to generate uncontaminated supreme bliss.

[4] *Oṃ argham Āḥ Hûṃ.*

likewise

*pâdyaṃ... âñcamâṇaṃ*[363]*..., prokṣaṇaṃ Āḥ Hûṃ.*[364]

## B. Offerings (*mchod*).

Having accepted these supreme waters for welcoming, pure stainless and pleasing (blessed by) mantra, which I faithfully offer, may you bestow grace on me.

*Oṃ sarva-tathâgata argham pûja-megha-samudra-spharaṇa-samaya śrîye Hûṃ.*

Thus, offer from water for welcoming until water for sprinkling.[365] The senior most monk[366] offers the four waters beginning from his left side straight ahead.[367] Place both water for sprinkling and water for refreshing the mouth in one vessel. Do not pour grain in both the water for welcoming and water for sprinkling.[368] [401]

## The purification (*sbyang-ba*).

## A. Blessing the offerings for the Wrathful Ones (*khro-bo mchod-pa byin-gyis brlab-pa*).

As for blessing the offerings for the Wrathful Ones:

[1] Cleanse with

*Khaṅga-dhṛk...*

[2] Purify with

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[363]Read *âñcamaṇaṃ.*

[364]Cf. R. 39.

[365]Cf. R. 371.3-372.3.

[366]Copy B has *rgan-pas* for *rgan-pa'i*, which seems to have been corrected; perhaps copy B also originally had the mistaken *rgan-pa'i.*

[367]Cf. R. 372.2

[368]Cf. *ibid.*

*Svabhâva...*

[3] From the continuum of Emptiness [appears] *Āḥ*, from it arise...

up until

[4] *Śapta Āḥ Hûṃ.*[369]

Play the cymbals in *slang-sil.*

## B. The invitation of the Wrathful Ones (*khro-bo spyan-drangs*).

From *Hûṃ* on one's heart a ray of light emanates. It invites to the space in front [of oneself] the entire assemblage of the Wrathful Ones...

## C. Expelling the obstructions (*bgegs-bskrad*).

up until the recitation of

*Sumbha Ni...*

and

*Hrîḥ Ṣṭrîḥ...*

as many times as you can. Thus perform the [offering] of *gtor-ma*s to the obstructions as in the case of the preparation.[370]

## D. Purification of inauspiciousness (*mi-shis-pa sbyang-ba*).

Then place the purifying substances (*sbyang-chas*) in front of the ritual master. Cleanse [them] with water of the vase of action [and with]

*Oṃ Khaṅga-dhṛk Hûṃ Phaṭ.*

recite in your mind *Hûṃ* seven times. The ritual helper offers white mustard to the ritual master. [The latter] takes some between his thumb and ring finger, circles it [in front of himself] twice clockwise and twice anticlockwise and casts it into the fire.

*Oṃ sarva-pâpaṃ dahana-vajraya vajra satvasya-sarva-pâpaṃ daha Svâhâ.*

Present the *chang-bu* [of the] purifying substances to the ritual master [so that the latter will take hold of them from] below. [402] Offer also the other [purifying substances] successively. Do not cast the *khaṃ-phor* [and the purifying substances] that come after it into the fire.[371]

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[369]Cf. R. 372.3-4.

[370]Cf. R. 372.4-378.6.

[371]Cf. R. 378.6-379.3.

## E. Touching (*nye-reg*).

Then, as for performing the 'touching': The ritual master holds the pure water (*chu-gtsang*) in his left hand, takes some of it with the middle and ring fingers of his right hand and touches the actual receptacle or its reflection [in a mirror] on its mouth, nose, eye[s] ,ear[s], hand[s], navel and head. Pour this water on the cleansing substances. [The tray containing] the purifying substances is handed over from the ritual master down [the row of monks who are sitting] in order of seniority, as a stone is passed from hand to hand. When it arrives to the end of the row, the ritual helper casts it outside.[372]

## F. Offering the four stainless offerings (*dri-med mchod-pa 'bul-ba*).

The ritual master raises the vessel of scented water (*dri-bzang*) in his left hand. With the middle and ring fingers of the right [hand] he takes some of it. He makes as if he anoints the heart of the receptacle with scent.

*Oṃ Hrîḥ Ṣṭrîḥ vikṛtânana Hûṃ Phaṭ.*

[Likewise] offer the scent, flowers, water for welcoming and butter lamp each with its own *mudrâ*.[373]

## G. Offering the incensed butter (*spos-mar*).

The ritual master places the incensed butter in the fire.

*Oṃ vajra-amṛta-kuṇḍali hana hana Hûṃ Phaṭ.*

Seven times mentally recite *Hûṃ*.

## Offering bath (*khrus-gsol*).

## The ordinary [and supreme] bathing (*phal-khrus [dang mchog-khrus]*).

The monks in the two central rows rise up. On their left shoulder [403] they hang the 'shoulder cover' (*phrag-khebs-gzar*). [The monks] down the row from the ritual master hold the nine cleansing substances and the eight bathing vases successively beginning with [the cleansing substances of] the five nectars (*bdud-rtsi lnga*).

I offer a bath with all the requisites to all those which are the Buddha, the Blessed One, the Tathâgata, the Arhat, the utmost

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[372]Cf. R. 379.3-6.

[373]Cf. R. 379.6-380.1.

perfect Buddha, endowed with knowledge and conduct, the Sugata, knower of the world, charioteer of people to be tamed, the Supreme One, the teacher of *lha* and people, the Blessed One.

Ring the bell.

As beautiful as a mountain...

up until the end of the supreme bathing [where it says]

...may we be transformed into the continuity of the three Bodies.

Perform as in the case of the preparation except for discarding the offerings of grain oil, scent and the drying between the baths of diligence and concentration. [Thus perform the bathing with the waters of the six perfections] continuously.[374] [404]

## Offering fragrance (*dri-bzang 'bul-ba*).

Then, offer to the ritual master the water of the five scents which is not [included among] the previous cleansing substances and is placed on the side [of the bathing mandala] [The ritual master] makes as if he applies scent on the heart of the receptacle.

[With the best scent whose fragrance permeates] the entire three-thousand-great-thousand world.. shall anoint.[375]

*Oṃ vajra-gandhe Āḥ Hûṃ Svâhâ.*[376]

## Offering garments (*gos 'bul*).

The ritual helper offers the ritual master two garments one red and one yellow. The ritual master holds them with the thumbs and forefingers of both hands.

[I offer this precious fine garment varicolored] as a variegated rainbow... may it adorn...

*Oṃ vajra-vastraye Āḥ Hûṃ.*[377]

## Offering ornaments (*rgyan 'bul*).

Offer a string of jewels to the ritual master.

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[374]The bathing is performed up until the bath of diligence in the preparation R. 380.3-390.6. Then from the bath with the water of concentration until the end R. 391.3-392.4.

[375]Cf. R. 387.6-388.2.

[376]Cf. R. 392.4-5.

[377]Cf. R. 392.5-393.1.

Even though the the supreme Body of the Sugata is adorned with the major and minor marks of the Buddha,[378] and with glittering bright precious substance, embellished with ornaments of the [37] limbs of Enlightenment (*byang-chub phyogs*, *bodhi-pakṣa*), still in conformity to worldly rites of respect and honor, by offering the supreme, choicest, best ornament, necklaces[379] and strings of precious jewels, having attained the supreme ornament of Enlightenment, may I course in the supreme highest vehicle.[380]

*Oṃ vajra-avaratnavapuṣaṇe Aḥ Hûṃ Svâhâ.*[381] [405]

Having recited thus together with mantras, the steps of the bathing have been completed.

## Announcing the consecration (*snyan-gsan-gyis gsol-gtab*).

Then, because it is necessary to make a request, the assembly stands up wearing the outer garment and holding [their] *vajra* and bell. The ritual helper distributes barley for scattering (*'thor-nas*). Beginning from the ends of the rows he fumigates.

I shall consecrate this, which is the Buddha, the Blessed One the Tathâgata, Arhat, the utmost perfect Buddha, endowed with knowledge and conduct, the Sugata, knower of the world, charioteer of people to be tamed, the supreme one, teacher of *lha* and people, the Buddha, the Blessed One, endowed with a perfect conception of cause and effect, the knower of all *dharma*s, the Blessed One...

up until

## Generating the mind of Enlightenment (*sems-bskyed*).

...may you bestow and grant me supreme accomplishments (*dngos-grub*, *siddhi*s) of activity. [406]

Thus, scatter flowers, take off the outer garment and sit back in rows. Perform

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[378]Cf. R. 364.6.

[379]*Se-mo-do-shal.* Rigzin (1986:399) explains *se-mo-do* as "a jewel sash worn across one shoulder hanging to the level of [the] navel," and *do-shal* as "a jewel sash worn across both shoulders hanging to the level of the thighs." Mvy. 6012: *Se-mo-do - ardhahâra.*

[380]This is drawn from Bodhisattva's work, Toh. 3069, pp. 319-320.1.

[381]Cf. R. 393.1-2.

both the announcement of the consecration and the generation of the mind of Enlightenment as in the case of the preparation.[382]

## The Blessing of the sense-fields (*skye-mched, âyatana*) and body, speech and mind (*skye-mched dang sku gsung thugs byin-gyis-brlab*).

The ritual helper distributes an incense stick to every monk.

> The consecration *lha* (or the *lha* to be established) are marked on both eyes with a white *Kṣiṃ*, the essence of Sa-yi-snying-po (Sa-snying, Kṣitigarbha); on both ears with a black *Jriṃ*, the essence of Phyag-na-rdo-rje (Phyag-rdor, Vajrapâṇi); on the nose with a yellow *Khaṃ*, the essence of Nam-mkha'-snying-po (Nam-snying, Ākâśagarbha); on the tongue with a red *Raṃ*, the essence of Spyan-ras-gzigs (Avalokiteśvara); on the forehead with a green *Kaṃ*, the essence of Sgrib-pa-sel-ba (Sgrib-sel, Sgrib-pa-thams-cad-rnams-par-sel-ba, [Sarva]-nîvaraṇavikṣambhin); at the navel with a white *Saṃ*, the essence of Kun-tu-bzang-po (Kun-bzang, Samantabhadra); on the head with a white *Oṃ*, the essence of Body Vajra (Sku Rdo-rje); on the throat with a red *Āḥ*, the essence of Speech Vajra (Gsung Rdo-rje); on the heart with a blue *Hûṃ*, the essence of Mind Vajra (Thugs Rdo-rje).[383]

Play the cymbals in *slang-sil.*

## The invitation to the *ye-shes sems-dpa'* and all Buddhas and Bodhisattvas (*lha-rnams spyan-drangs*).

The assembly holding the *vajra* and bell together with an incense stick.

> May the Protector[384] of each and every sentient being, the *lha* who subdued the frightful Mâra with his host, the Blessed One, who knows all things as they are, come to this place together with his retinue. [407]

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[382]Cf. R. 361.6-367.6

[383]See Chapter 2 and the discussion of the generation process there; S. 41: KL 187-188; etc.

[384]Copy B has *mgon* for *mgron*, as in most occurrences of this verse.

After every [four-lined] verse (*śloka*) ring the bell, do the same below.

O Blessed One, [having practiced compassion in numerous countless] aeons (*kalpas*) [out of affection for sentient beings (now that your) intention, (your) great aspiration (*smon-lam, praṇidhâna*) is completely fulfilled] it is [time to act for the sake of beings as you have maintained].[385] Therefore, [for the sake of liberating infinite multitudes of sentient beings, displaying various holy miraculous creations], may you come [from the spontaneously arising palace of] the *Dharma* realm (*chos-dbyings, dharma-dhâtu*) [accompanied by your completely immaculate retinue].[386]

Faithfully [I] invite [the chief Lord (*dbang-phyug, îśvara*)] of all *dharmas*, [similar in color to] refined gold, [intensely bright] more than the sun, peaceful and [very] compassionate, [abiding in a state of] concentration (*bsam-gtan, dhyâna*) and control (*dul, vinîta, dama*), [endowed with] Knowledge of the *dharmas*[387] [free from desire, endowed with] a completely inexhaustible[388] [capacity]. Come hither, come hither, [the *lha* who is the embodiment of peace], who had the supreme birth of a sage[389] (*thub-pa, muni*), [the omniscient]. With offerings [I request you to come] to this[390] well made [reflected image (*gzugs-brnyan*). Having remained] here [united with the image for the sake] of sentient beings, [generously bestow (on us) health, [longevity, prosperity and] excellence.[391]

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[385]Behind this verse lies the idea of the Bodhisattva path (see chapter 2). Beyer's translation of this verse (B. 184) fails to recognize this.

[386]Translated also in B. 184; Lessing 1959:164.

[387]R. 407.3 has *chos-rnam* for *chos-dang* in PC 848.

[388]PC 848 has *mi-zad* for *mi-bzad* in R. 407.3

[389]That is to say of Śâkyamuni Buddha.

[390]PC 848 had *'dir* for *'di* in R. 407.4

[391]*Bcom-ldan bskal-pa grangs-med du-ma-rul 'gro la brtse-phyir thugs-rje rnam-sbyangs-shing/ smon-lam rgya-chen dgongs-pa yongs-rdzogs-pa/ khyed-bzheng 'gro-don mdzad dus 'di lags na/ de phyir chos-dbyings pho-brang lhun-grub nas/ rdzu-'phrul byin-rlabs*

Lay the incense on the ground.[392]

From *Hûṃ* on one's heart a ray of light emanates; it invites the *ye-shes sems-dpa'* of the receptacle to be consecrated (*rab-tu gnas-bya'i rten*) as well as all the Buddhas and Bodhisattvas to reside in the space in front [of oneself].

## Welcoming and requesting.

It is good that the Blessed One has come compassionately. [408] We are meritorious and fortunate; having accepted my water for welcoming, may you consider me and grant my (request).[393]

*Oṃ vajra-gagana-samaya-śrîye Hûṃ.*[394]

Thus, offer the water for welcoming from among the the four waters with its *mudrâ*.

## Bathing (*khrus-gsol*).

The ritual helper places the bathing basin and mirror in front of the ritual master.

[As all the *lha* offered a bath to the Buddha] just after his birth... I shall offer a bath.[395]

Play the cymbals in *sil-'ur-chem*.[396]

*Oṃ sarva-[tathâgata-abhiṣekata-samaya-śrîye] Āḥ Hûṃ.*[397]

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*sna-tshogs ston-mdzad-cing/ mtha'-yas sems-can tshogs-rnams bsgral-bya'i phyir/ yongs-dag 'khor dang bcas-te gshegs-su gsol/ chos-rnams kun-gyi dbang-phyug gtso/ btso-ma gser-gyi mdog 'ara-zhing/ nyi-ma las lhag gzi-brjid che/ dad-pas spyan ni drang-bar-bgyi/ zhi-zhing thugs-rje-che ldan-pa/ dul-zhing bsam-gtan sa la bzhugs/ chos dang ye-shes chags-bral-ba/ kun-tu mi zad nus-par ldan/ tshur-spyon tshur-spyon zhi-bdag lha/ thub-pa'i skyes-mchog thams-cad mkhyen/ shin-tu legs-byas gzugs-brnyan ni/ mchod-pas 'dir ni gshegs-su gsol/ 'dir ni gzungs dang lhan gcig-tu/ 'gro-ba'i don-du bzhugs nas kyang/ nad-med tshe dang dbang-phyug dang/ mchog-rnams legs-par stsal-du gsol/.* PC 848.1-6; cf. also B. 200; Lessing 1959:165.

[392]In practice, on the small table in front of the ritual master.

[393]Cf. Tsong-kha-pa 1981:122; B. 149, 200.

[394]'*Oṃ* the adamantine glorious sky assembly *Hûṃ*.'

[395]Cf. R. 388.2-3.

[396]Copy B has *chem* for *cham*.

[397]Cf. R. 388.3.

The ritual master bathes with water from the vase of action.

**Offering a seat (*gdan-'bul*).**

[Out of compassion] for me and sentient beings, [through your powers of miraculous creation, as long as I make offerings], may [the Blessed One remain (here)].[398]

*Padma-candra-âsani tiṣṭhantu.*[399]

Make the *mudrâ* of offering a seat.

**Welcoming and requesting.**

Welcome, Blessed One, may you come here and be seated. Having accepted my water for welcoming may you consider me too.

**Blessing the offerings (*mchod-pa'i byin-gyis-brlab*).**

[1] [Cleanse with]

*Oṃ Khaṅga-dhṛk...*

[2] *Svabhâva...*

[3] From the continuum of Emptiness *Āḥ* [appears]; from it arise water for welcoming, water for refreshing the feet, flowers...

up until

generate [uncontaminated supreme bliss]. [409]

[4] From *arghaṃ* [up until] *śapta Āḥ Hûṃ.*

Play the cymbals in *slang-sil.*[400]

**Offerings (*mchod*).**

Recite from

*Oṃ sarva-tathâgata-arghaṃ-pûja-megha-samudra-spharaṇa-samaya śrîye Āḥ Hûṃ.*

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[398]*Bdag-dang 'gro la thugs-brtse'i-phyir/ nyid-kyi rdzu-'phrul mthu-yis nil ji-srid mchod-pa bdag-bgyid nal de srid bcom-ldan bzhugs-su gsoll.* Cf. PC 849; Tsong-kha-pa 1981:122; B. 150, 200.

[399]May you be seated on (this) lotus-moon seat.

[400]Cf. R. 393.5-394.1.

up until[401]

śapta.[402]

Play the cymbals in *slang-sil.*

**Requesting the consecration (*snyan-gsan-gyis gsol-gdab*).**

May my tongue transform into a *vajra* born from a *Hûṃ.*

Holding the *vajra*, bell and incense [recite][403]

O the selfhood of compassion, [?][404] out of compassion for the disciple and also for the sake of offerings to you,

Ring the bell.

with respect I ask to perform the consecration now, O Blessed One, therefore I am worthy of your kindness. O Vajradhara, now I shall perfectly perform a consecration of a receptacle of Body, Speech and Mind of Akṣobhya with requisites as much as the patron can afford.

Ring the bell.

Therefore, taken by compassion for me and my disciple[s], may you bless the consecration together with all the attendants. [410]

[Repeat this request] three times. Collect the incense sticks.

The *lha* bestow as they please.

**The absorption of the *ye-shes sems-dpa'* into the *dam-tshig sems-dpa'* (*ye-shes sems-dpa' dam-tshig sems-dpa' la bstim*).**

*Jaḥ Hûṃ Baṃ Hoḥ* The *ye-shes sems-dpa'* and the *dam-tshig sems-dpa'* become indivisible.

**The initiation of the *lha* (main part) (*lha la dbang-bskur*).**

As for the initiation of the *lha*: From here until the completion of the four initiations as in the self-entry (*bdag-'jug*), the ritual master alone will make the

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[401]Cf. R. 400.1-3.

[402]As usual.

[403]Cf. R. 394.4. This request is identical to the parallel one on the previous day except that 'now' replaces 'tomorrow'.

[404]See *ibid.*

*mudrâs*; the assembly will not.

## I. A. The five Tathâgatas initiations (*rig-pa'i dbang-lnga*).

### 1. Offering *maṇḍal* (*maṇḍal 'bul-ba*).

> [(I) visualize this (*maṇḍal* whose) base is] anointed with incense [and strewn with flowers, adorned with mount Meru, the four continents, the sun and the moon, as a Buddha Land; by offering (it)] may all sentient beings course in the pure Land.[405]

### 2. Requesting the initiation.

The ritual master scatters flower[s][406]

> [As Rdo-rje-sems-dpa' (Vajrasattva) conferred initiation] on the Buddha by (means of) great wisdom, [may the protector confer initiation on me,] may he bestow on me also excellence.[407]

[repeat] three times.

### a. Akṣobhya's water initiation (*mi-bskyod chu-dbang*).

#### i. The internal initiation.[408]

The ritual master joins the palms of his hands, cleanses the receptacle with water from the vase of action [and with]

> *Oṃ Khaṅga-dhṛk Hûṃ Phaṭ.*
>
> Invited with a ray of light from the *Hûṃ* on the heart of the lama who is no different from the main [*lha* of the mandala], the consecration *lha* enter through [his] mouth. Having passed through his body, they emerge through his *vajra* path at the lotus of the consort. Instantly they become empty. From the

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[405]Cf. R. 368.5-6.

[406]On behalf of the consecration *lha*.

[407]*Sangs-rgyas shes-rab chen-po yis/ Rdo-rje-sems-dpa' dbang-bskur ltar/ bdag kyang mgon-pos dbang-bskur zhing/ mchog kyang bdag la stsal-du gsol/*.The complete text of the request for initiation is found in J. 207.2-3. Compare it to the request of the supreme bathing in R. 386.2-3.

[408]For a similar but not identical initiation in the case of Kâlacakra see KL 264-266.

continuum of Emptiness the consecration *lha* [411] [arise as] *Hûṃ* and *vajra*[409] out of which [arises] a blue Mi-bskyod-pa (Akṣobhya) with one face...[410] Emerging from his *vajra* path, the *Bodhicitta*[411] initiates the consecration *lha* made into Akṣobhya.[412] Having been sent forth from the lotus of the consort they abide in their own place.[413]

## ii. Empowering the initiation water.

[1] Cleanse the Victorious vase (*rnam-bum*) with water of the vase of action [and with] *Oṃ Khaṅga-dhṛk Hûṃ Phaṭ.*

[2] *Oṃ sva-bhâva-śuddhâḥ sarva-dharmâh svabhâva-śuddho 'haṃ.*[414]

[3] The initiation substances -- the water of the [Victorious] vase becomes emptiness...[415] [Akṣobhya and his consort (*yab-yum*) dissolve and] transform into the water of the vase.

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[409]They arise as *Hûṃ* from which they arise as a *vajra* marked with an *Hûṃ* (see the section on generation in chapter 2).

[410]Cf. J. 207.4-209.2. The first part is given in full since the word 'oneself (*rang-nyid*) in J. 207.5 and 207.6 is replaced here with 'the consecration *lha*' (*rab-tu gnas-bya'i lha-rnams*), as in the preparation for the consecration during the generation of the receptacle and the entry into the mandala. The consecration *lha* are generated as Akṣobhya and Mâmakî, the *ye-shes sems-dpa'* is invited and fuses therein. The Victorious Ones Father-Mother are invited from the ten directions to the space in front, offerings are made to them and the consecration *lha* request initiation. The Victorious Ones Father-Mother dissolve by the fire of great passion and enter though the head of the lama who is no different from the chief *lha*.

[411]Produced from the melting of the invited *lha*.

[412]Again *rang-nyid* of J. 209.1 is replaced with *rab-tu gnas-bya'i lha-rnams*.

[413]That is to say in Akṣobhya's direction in the mandala.

[414]Cf. R. 358. 3 and note there.

[415]For the complete text see J. 209.3-210.2. The initiation water is generated as Akṣobhya and Mâmakî. The *ye-shes sems-dpa'* and the initiation *lha* are invited and absorbed. The initiation *lha* confer initiation for sealing the *ye-shes sems-dpa'* and offerings are made.

**iii. The water initiation.**

[A ray of light from the *Hûṃ* on the heart of] the lama [who is no different] from the chief [*lha* of the mandala] urges [all the Victorious Ones and their retinue] to confer initiation on the consecration *lha*.[416] [The Invited Ones who reside in space consider conferring initiation with the mandala that has been accomplished. Together with the Vidyâs (*rig-ma*) such as Locanâ (Spyan-ma),[417] those who reside in space] holding [parasols (*gdugs*), victory banners (*rgyal-mtshan*), etc.] over the consecration *lha* dance, sing [and play music. A rain of flowers such as saffron falls down. Holding in their hand a slightly slanted white vase filled with the nectar of *bodhicitta* (*byang-chub-kyi bdud-rtsi*) they confer initiation. Gzugs-rdo-rje-ma (Rûpavajrî)[418] and so forth express auspiciousness with melodious auspicious songs. The Wrathful Ones situated at the four main directions and the four intermediate ones] expel the obstructions.[419]

Play the cymbals in *slan-sil*.

That auspiciousness... confer initiation.[420]

Thus and so forth recite the verses of auspiciousness (*shis-brjod*) of the five 'families' accompanyed by cymbals as before.[421]

[The great ] *vajra* initiation [412] [venerated by those (who dwell) in the three realms, issuing from the abode of the three secrets of all Buddhas], will be bestowed.[422]

*Oṃ Āḥ vajra-udaka-[abhiṣiñca Hûṃ sarata Traṃ ] ahaṃ.*[423]

[The great *vajra*] initiation... will be bestowed.[424]

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[416]Again replacing *rang* in J. P. 210.4. This will not be noted below.

[417]Cf. R. 386.4.

[418]Cf. *ibid.*

[419]Cf. J. 210.3-211.4 and the supreme bathing R. 386.4-6.

[420]Cf. J. 211.4-213.1.

[421]Cf. R. 386.6-387.3 and note there.

[422]Cf. J. 213.2-3 and KL 277.

[423]'*Oṃ Āḥ* confer the *vajra* water initiation *Hûṃ* ...' [?] Cf. J. 213.3.

[424]As above.

*Oṃ sarva-[tathâgatâ-abhiṣekata-samaya-śrîye Hûṃ Svâhâ]*[425]
[Thus,] the nectar water confers initiation.[426] [It fills the entire body, (produces) the experience of great Bliss, purifies all the impurities. The excess water coils up at the crown of the head. From its complete transformation arises a head ornament of Akṣobhya. A ray of light from the *Hûṃ* on the heart of the lama who is no different from the chief *lha* invites the initiation *lha*.][427]
*Jaḥ Hûṃ Baṃ Hoḥ.*[428]
[the initiation *lha*] dissolve through the hair of the body[429] of the consecration *lha*.[430]

**iv. Offerings.**

*Oṃ sarva-tathâgata* from *arghaṃ* until *śapta pûja-me*[*gha-samudra-spharaṇa-samaya śrîye*] *Hûṃ.*[431]

**b. Ratnasambhava's crown initiation and so forth (*Rin-'byung cod-pan dbang sogs*).**

**i. The internal initiation.**

*Oṃ Khaṅga-dhṛk Hûṃ Phaṭ.*
[Invited with a ray of light from the heart of] the lama [who is no different from the main *lha* of the mandala], the consecration *lha* enter through his mouth....[432] From the continuum of Emptiness the consecration *lha* [arise as] *Trâṃ* and jewel out of which [arise] a yellow Rin-'byung (Ratnasambhava)... initiates the consecration *lha* made into

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[425]Cf. J. 213.3-4 and R. 360.5.

[426]Here the disciple drinks the initiation water.

[427]Cf. J. 213.4-6.

[428]Cf. R. 410.1 and note there.

[429]In many cases the manuals have *ba-spu'i bu-ga* (hair pores) for *ba-spu*.

[430]Again replacing *rang* in J. 213.6. Offerings are made as above.

[431]Cf. J. 214.2-3 and R. 400.5, etc. Here the purification of the initiation in J. 214.2-3 is omitted (See chapter 2).

[432]Cf. J. 214.4-5 and R. 410.5-6.

Ratnasambhava...

thus etc. in the four initiations of Ratnasambhava,[433] Amitâbha ('Od-dpag-med),[434] Amoghasiddhi (Don-grub),[435] [and] Vairocana (Rnam-snang)[436] change the words 'oneself' (*rang-nyid*) into 'the consecration *lha*' (*rab-tu gnas-bya'i lha-rnams*). Omit the purifications of the initiation and so forth as in the case of the water initiation above.[437] Thus [perform] until the end of Vairocana initiation.

*Śapta-pûja* [413] *megha... śrîye Hûṃ.*[438]

## B. The Vajrâcârya initiation (*rdo-rje slob-dpon dbang*).

### 1. Offering *maṇḍal* (*maṇḍal 'bul-ba*).

[(I) visualize this (*maṇḍal* whose) base is] anointed with incense...[439]

Scatter flowers.

### 2. Requesting the initiation.

By that grace of yours for me...bestow on me[440]

[repeat] there times.

### 3. The internal initiation.

Cleanse with

*Oṃ Khaṅga-dhṛk...*

Invited with a ray of light [from the heart of] the lama who is no different from the main [*lha* of the mandala,] the consecration *lha* enter through (his) mouth. [Having passed through his body, they emerge through his *vajra* path at the lotus of the consort. Instantly they become empty.] From the

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[433]J. 214.3-217.2.

[434]J. 217.4-220.2.

[435]J. 220.4-222.5.

[436]J. 223.1-224.6.

[437]J. 214.1-2, 217.2-4, 220.2-4, 222.5-223.1, 224.6-225.1 are omitted (see chapter 2).

[438]J. 224.6.

[439]Cf. R. 368.5-6.

[440]Cf. J. 225.2-3.

continuum of Emptiness the consecration *lha* [arise as] a *Hûṃ* and *vajra* out of which [arise] the white Rdo-rje-'chang (Vajradhara)...[441] [The *Bodhicitta* which comes out of the *vajra* path] initiates the consecration *lha* made into Vajradhara. Having been sent forth from the lotus of the consort they abide in their own place on a variegated lotus and moon seat on top of a lion throne.[442]

**4. Offering the *vajra* and bell.**[443]

[1] Cleanse [the *vajra*] with

*Oṃ Khaṅga-dhṛk Hûṃ Phaṭ.*

[2] The *vajra* becomes Emptiness.

[3] From the continuum of Emptiness a *Hûṃ* [arises], from it a *vajra.*

Hold [the great sword of those] (who dwell in) the three realms, [revered by all the Buddhas, similar to the supreme sword of action,[444] for the sake of becoming victorious over Mâra.

The secret *vajra* is the essence of the Mind of the Victorious Ones, the Knowledge undifferentiated from Emptiness. For the sake of recollecting this, *vajra* holder, maintain the manner of *vajra* suchness.][445]

[1] Cleanse [the bell] with

*Oṃ Khaṅga-dhṛk Hûṃ Phaṭ.*

[2] The bell becomes Emptiness.

[3] From the continuum of Emptiness an *Āḥ* [arises], from it [414] a

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[441]The pattern of this initiation is similar to the previous ones (cf. R. 411.1-2 and notes there).

[442]Cf. J. 225.4-226.2.

[443]These are the main implements of a *vajrâcârya*, offered to the recipient of this vajrâcârya initiation.

[444]The sword is the emblem of the Tathâgata 'family' of Amoghasiddhi situated at the northern directions of the mandala.

[445]Cf. J. 226.2-5 and KL 344.

bell.

[(This bell is) the very essence] of wisdom and means. [For the sake of accomplishing the *vajra* and bell[446] hold it with perfect reverence, O son, you will gather the disciples.

Thinking that the bell proclaims the sound of the absence of own nature of all *dharmas*, bell holder, maintain the manner of bell suchness.][447]

Existence (*srid-pa*) is pure by its very essence. [Through this very essence separation from existence is made. With a mind of (such) pure nature, the best existence will be made.][448]

**5. Offering *mudrâ*.**

Having united with the *mudrâ* of Knowledge, through the manner of enjoying the sensual objects, the consecration *lha* visualized as Rdo-rje-'chang, will attain all achievements (*ṅgos-grub, siddhi*).[449]

**6. The water initiation.**[450]

[A ray of light from the *Hûṃ* on the heart of] the lama [who is no different] from the chief [*lha* of the mandala urges] all [the Victorious Ones and their retinue] to confer initiation on the consecration *lha*...[451] holding [parasols (*gdugs*), victory banners (*rgyal-mtshan*), etc.] over the consecration *lha*...[452] expel the obstructions.

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[446]The bell's handle is a half *vajra*.

[447]Cf. J. 226.5-227.3 and KL 345.

[448]Cf. J. 227.3-4 and KL 345.

[449]Cf. J. 227.5-6.

[450]Water initiation is conferred in each of the first six initiations, including the five Tathâgata initiation and the *vajrâcârya* (or Vajradhara) initiation. Therefore the collective name of these six initiation is vase initiation (*bum-dbang*).

[451]Cf. J. 227.6-228.1; R. 411.4-6 above.

[452]Cf. *ibid.*

[That] auspiciousness... confer initiation[453]
*Oṃ Āḥ [sarva-tathâgatâ-abhiṣekata-samaya]-śrîye Hûṃ Svâhâ.*[454]
Thus, the nectar water... head ornament [of Akṣobhya].[455]
[A ray of light from the *Hûṃ* on the heart of] the lama...[456]
*Jaḥ Hûṃ Baṃ Hoḥ*
[The initiation *lha*] dissolve though the hair of the Body of the consecration *lha.*
*Oṃ supratiṣṭha*[457] *vajre*[458] *Svâhâ.*
*Oṃ sarva...śapta-pûja-megha...Hûṃ.*[459]

## II. The secret initiation (*gsang-dbang*).[460]

For the secret initiation:

### 1. Offering *maṇḍal* (*maṇḍal 'bul-ba*).

[(I) visualize this (*maṇḍal* whose)] base is anointed with incense...[461]

### 2. Requesting the initiation.

The ritual master scatter flower[s][462]

[As] Byang-chub-rdo-rje (Bodhivajra) [bestowed the great offering (of initiation) on the Buddha], today, [for the sake of protecting me also, O space *vajra*], bestow on me.[463]

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[453]Cf. R. 386.6-387.3.

[454]Cf. R. 360.5.

[455]Cf. R. 412.1-2.

[456]Cf. R. 412.2.

[457]Read *supratiṣṭhâ.*

[458]J. 228.5 has *vajraye* [*vajrâye*].

[459]Cf. J. 228.1-5; R. 411.6-412.3 above.

[460]Cf. J. 238.6-241.2. A translation of a similar initiation in the case of Kâlacakra is found in Jackson 1985:130-132.

[461]Cf. R. 368.5-6.

[462]On behalf of the consecration *lha.*

[463]Cf. J. 239.1-2. A similar but not identical request is found in KL 258.

## 3. The initiation.

The consecration *lha* [415] transform into Gti-mug Gshin-rje-gshed[464] The lama who is no different from the chief *lha* [of the mandala] becomes Glorious Rdo-rje-'jigs-byed with the three incorporated Beings (*sems-dpa'i sum-brtsegs*).[465] The Rig-ma (Vidyâ) became Emptiness. From the continuum of Emptiness [arises] the consort Rdo-rje Ro-langs-ma (Vajravetâlî) of blue color... embraces the Father (*yab* Rdo-rje-'jigs-byed).[466] The eyes of both Father and Mother (*yab-yum*) are marked with *Kṣiṃ*... marked with *Hûṃ*.[467] [Visualize away] the secret place (*gsang-gnas*) of the Father. [From it a *Hûṃ* (arises); it becomes a five pointed *vajra*. From *Oṃ* a jewel (*nor-bu*) arises; its opening is blocked by *Phaṭ*. From the continuum of the secret place of the Mother visualized away a *Hûṃ* (arises); from it emerges a eight petaled red lotus. From *Āḥ* an anther arises, its opening is blocked by *Phaṭ*. *Oṃ sarva-tathâgata anurâgaṇa-vajra-svabhâva*]-*âtmako 'haṃ*.[468] The joyous sounds of the Father and Mother in meditative union (*snyoms-par zhugs-pa*) [invites immeasurable Father-Mother Buddhas. Having entered through the crown of the head (of the chief *lha*) the *bodhicitta*

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[464]The *lha* at the southern direction in the mandala of Rdo-rje-'jigs-byed-lha-bcu-gsum (see chapter 2).

[465]These are the *dam-tshig sems-dpa'* (*samaya-sattva*), at his heart the *ye-shes sems-dpa'* (*jñâna-sattva*), and at his heart the *ting-nge-'dzin sems-dpa'* (*samâdhi-sattva*) -- the seed syllable of that *lha* (see Rigzin 1986:442; K. 2944b; Mkhas-grub Rje 1968:296-7). In the present case the *dam-tshig sems-dpa'* is Rdo-rje-'jigs-byed, the *ye-shes sems-dpa'* is 'Jam-dpal (Mañjuśri) and the *ting-nge-'dzin sems-dpa'* is the seed syllable *Hûṃ* of dark blue color (see S. 39).

[466]The part omitted here is translated into English in S. 39. It consist of the description of the consort.

[467]The part omitted here is translated into English in S. 41. It consists of the seed syllables marking the sense bases and the Body, Speech and Mind.

[468]'*Oṃ* I am the *vajra* embodiment of the passion of all Tathâgatas.' The complete text is found in DK 156.3-6.

dissolves, and is generated in the *vajra* jewel and] held firmly.

Then the ritual master offers the secret substance (*gsang-rdzas*)[469] to the receptacle.

[O son know that by] this precious drink...[470]

[*aho! mahâ*]-*sukha.*[471]

Once again, nectar [produced] from the *lha* abiding at her lotus dissolved by the consort.

Offer the secret substance.

...this precious drink... *sukha.*

As for the blessing [of the secret substance which is] similar to the blessing of the inner offerings:

*Oṃ Khaṅga-dhṛk... Oṃ Āḥ Hûṃ.*

That auspiciousness...

Recite only one verse.[472] Offer the secret substance to the receptacle.

...precious drink [416]... *sukha.*

Thus by tasting the red and white *bodhicitta*[473] emitted by the lama and his consort Great Bliss is born; bliss ascertained as Emptiness, the undifferentiability of Bliss and Emptiness. That indeed is the actual quintessence of the secret initiation.

## III. The Wisdom-Knowledge initiation (*shes-rab ye-shes-kyi dbang*).[474]

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[469]This is the *byang-sems dkar dmar*, the white and red *bodhicitta*, or the male and female constituents -- semen and mother's blood. According to Indian medical ideas which were widely followed in Tibet, the embryo develops out of these white and red elements, which continue in the body until death. The secret substance symbolizes the union of the Father-Mother (*yab-yum*) *lha* of the mandala, the union of Bliss and Emptiness (*bde-stong*), of wisdom and means (*shes-rab thabs*), etc. It is made of white curd mixed with one drop of red tea (*ja-thang*, interview with Dbu-mdzad zur-pa Bstan-pa-dar-rgyas on Nov. 18, 1988).

[470]Cf. J. 240.3-4.

[471]'Great Bliss'.

[472]Cf. R. 386.6-387.1.

[473]See above.

[474]J. 241.6-246.3. A translation of a similar initiation in the case of Kâlacakra is found in Jackson 1985:132-133.

**1. Offering *maṇḍal* (*maṇḍal 'bul-ba*).**

[(I) visualize this (*maṇḍal* whose)] base is anointed with incense...[475]

**2. Requesting the initiation.**

[As] Byang-chub-rdo-rje [conferred initiation]... may today bestow on me.[476]

**3. The initiation.**

This pleasing consort...

up until

*bhaja-mokṣa Hoḥ.*[477]

The consecration *lha* [arise] as a *Hûṃ*; from it [arises] *vajra* marked with a *Hûṃ*; from its complete transformation Glorious Great Rdo-rje-'jigs-byed [blue-black colored with nine heads, thirty four arms and sixteen legs,] standing with [the right legs bent and left extended]. On his lap the consort, the Vidyâ Rdo-rje Ro-langs-ma, blue colored...[478] A ray of light which emanates from the *Hûṃ* at the heart invites the *ye-shes sems-dpa'* which are similar to oneself,[479] and the initiation *lha* confer initiation. Their head becomes adorned with Akṣobhya. [Visualize away] the secret place of the Father...[480] [417] blocked by *Phaṭ*. As long as the yogin (*rnal-'byor-pa*)...[481] will abide in actual union with the Knowledge.

*Oṃ sarva...* [*âtmako 'haṃ*].[482]

When the *bodhicitta* of the consecration *lha* as Father-Mother *lha* in meditative union descends from the crown of their head

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[475]Cf. R. 368.5-6.

[476]Cf. R. 414.6.

[477]Cf. J. 242.2-243.4.

[478]For her descriptions see S. 39.

[479]Oneself generated as the *dam-tshig sems-dpa'*.

[480]Cf. R. 415.3.

[481]Cf. J. 244.4-245.6.

[482]Cf. R. 415.3.

to their throat, joy (*dga'-ba, ânanda*) [is born; when it descends from the throat to the heart supreme joy (*mchog-dga', paramânanda*); when it descends from the heart to the navel special joy (*khyad-dga', viramânanda*); when it descends from the navel to the tip of the secret place simultaneously-arisen joy (*lhan-skyes-kyi dga'-ba, sahajânanda*).[483] The simultaneously-arisen joy of the inseparability of Bliss and Emptiness] is the essence of the third initiation.

## IV. The fourth initiation (*dbang bzhi-pa*).[484]

### 1. Offering *maṇḍal* (*maṇḍal 'bul-ba*).

[(I) visualize this (*maṇḍal* whose)] base is anointed with incense...

### 2. Requesting the initiation.

By the kindness of the lotus of your feet... request to protect...

[Repeat] three times.

### 3. The initiation.

[When] at the time of attaining the third initiation the body of the consecration *lha*[485] and that of the Vidyâ [appear as the Father-Mother of] the *'dod-lha*[486]... Obtaining that aim[487] is the fourth initiation.

## Thanks-giving ceremony (*gtang-rag*).

Then, as for the *maṇḍal* of thanks-giving:

[In the presence of the] lama [who is no different] from the chief [*lha* of the mandala] the consecration *lha* ask to offer the field realm (*zhing-khams*) [as a gift of thanks-giving for the

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[483]Cf. Kvaerne 1977/1986:61-64; Kvaerne 1975; Snellgrove 1987:243-7; etc.

[484]J. 246.6-248.1.

[485]In copy B *rab-tu gnas-bya'i lha-rnams* is corrected back to *rang*.

[486]*Iṣṭa-devatâ* (cf. Snellgrove 1987:189, note 126).

[487]Reaching a state of union (*zung-'jug*), of one taste (*ro-gcig*) (cf. J. 247.3-6 and a similar passage in Mkhas-grub Rje 1968:324-5).

grace of bestowing the complete four initiations in the mandala of Glorious Great Rdo-rje-'jigs-byed].

*Oṃ vajra-bhûmi [Āḥ Hûṃ]*.[488]

The body, speech, mind and resources of myself and others...[489]

*Idaṃ guru [ratna-maṇḍalakaṃ niryâtayâmi]*.[490]

Scatter flowers.[491] [418]

Thus, in the case of conferring initiation on a *lha*, act as if the consecration *lha* were disciples, and as if the lama were no different from the chief *lha* of the mandala. With such convictions perform the ritual actions of conferring initiation. With the conviction that they are themselves the ritual helper, the *vajra* action (*las rdo-rje*),[492] everyone should actually recite. In the water initiation of Mi-bskyod (Akṣobhya), having set the vase down, scatter its water. In Rin-'byung (Ratnasambhava) initiation offer the crown of the five Tathâgatas.[493] In 'Od-dpag-med (Amitâbha) initiation [offer] the *vajra*; in Don-grub (Amoghasiddhi) initiation - the bell.[494] Offer [to the receptacle] and remove [its] blindfold. In offering the secret substances, the bell should be played [only] when it is appropriate. The ritual master should perform the ringing of the bell etc. as in the initiation ritual [of a disciple]. As long as the concluding rituals are not completed do not remove the initiation implements. From here on [also] the assembly should perform the *mudrâs* together with the *vajra* and bell.[495]

## A. Blessing the offerings.

As for the blessing of the four waters and *upacâras*:

Cleanse with

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[488]Cf. J. 251.2-3 which has also *bhûmi* for *bhumi*.

[489]The complete text is found in P. 26-27. A complete English translation of this *maṇḍal* offering is found in KL 170, etc.

[490]Cf. R. 368.6.

[491]In actual practice,white rice.

[492]This is a synonym for the ritual helper *mchod-g.yog* (see chapter 2, section on ritual roles in chapter 2).

[493]For an illustration of such an offering in case of self-entry (*bdag-'jug*) see Chos-dbyang 1987:66.

[494]See chapter 2.

[495]C. R. 410.2.

*Oṃ Khaṅga-dhṛk...*

Purify and so fourth. Thus bless the four waters and *upacâras* up until the music [offering] together with the [corresponding] mantras.[496] Play the cymbals in *slang-sil.*

## B. Offerings (*mchod*).

Pure, stainless...[497]

*Oṃ Āḥ Hûṃ.*

Offer the four waters.

The Victorious Ones...[498] [419]

*Oṃ Yamântaka-sapârivâra*[499] from *gandhe* until *śapta* [*pratîccha Hûṃ Svâhâ*].

Play the cymbals in *slang-sil.*

## C. Praises (*bstod*).

Make the *mudrâ* of *glang-lpags 'dzin-pa.*

*Hûṃ* 'Jam-dpal (Mañjuśri) [arisen] from space...[500]

Make the *mudrâ* of *'byung-po 'ur-'ded.*

Blazing nine-headed...[501]

Make the *mudrâ* of *dbang-sdud.*

*Hûṃ* the great cemetery dweller... Prostrations and praises to you the Equanimious One.[502]

You the actuality of all Buddhas...

## Offering garments (*gos-'bul*).

[Divine garment], soft, fine and light, [I offer with indestructible faith to those possessing the indestructible *vajra*

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[496]Cf. R. 399.6-401.1; 393.4-394.1.

[497]Cf. R. 371.6-372.1; for the English translation, see S. 63.

[498]Cf. DK 144.1-145.6; for English translation see S. 63-65.

[499]Or *saparivâra.*

[500]Cf. DK 157.3-159.1. These praises to Mañjuśrî are offered since Rdo-rje-'jigs-byed is a wrathful emanation of the Bodhisattva Mañjuśrî.

[501]Cf. DK 159.1-160.1. The praises here and below are offered to Rdo-rje-'jigs-byed together with his retinue.

[502]Cf. DK 160.1-5.

body; may I also attain the *vajra* body].[503]

*Oṃ vajra-vastraye Āḥ Hûṃ.*[504]

[Thus] offer garments.

## Offering ornaments (*rgyan-'bul*).

[Even though] the Victorious One, [being naturally endowed with the ornaments of] the major and minor marks of a Buddha...[505]

*Oṃ vajra-avaratnavapuṣaṇe Āḥ Hûṃ Svâhâ.*[506]

[Thus] offer ornaments.

## Showing in the mirror (*me-long bstan-pa*).

The ritual master makes the reflected image of [his] *vajra* rise in a mirror and offers it to the receptacle with melody (*rta*),[507] [as in] the initiation.[508]

A mirror born from an *A*[509] appears.

*Āḥ. Dharmas* [are like reflected images, clear, pure, uncontaminated, ungrasped and] inexpressible.[510]

*Oṃ vajrasattva Āḥ.*

## The fire offerings (*sbyin-sreg*).[511]

## A. Preliminaries (*sbyor-ba*).

As for the method of performing the fire offering ritual for increase at this interval:

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[503]*Srab-'jam yang-ba lha-yi gos/ mi-byed rdo-rje'i sku mnyes la/ mi-phyed dad-pas bdag-'bul na/ bdag kyang rdo-rje'i sku thob-shog/.* For the text see PC 852; for English translation S. 51; Lessing 1959:168.

[504]Cf. R. 392.6-393.1.

[505]Cf. R. 393.1.

[506]Cf. R. 393.2.

[507]Cf. Ellingson 1979a and 1979b.

[508]The following recitation is drawn from the initiation ritual (J. 232.2-4., see also KL 341; Wayman 1973:68-70; Wayman 1974b:262).

[509]J. 232.2; KL 341; Wayman 1973:69; have *Āḥ* for *A*.

[510]*Āḥ chos-rnams gzugs-brnyan lta-bu-ste/ gsal-zhing dag la rnyog-pa med/ bzung-du med-cing brjod-du med/. ibid.*

[511]Cf. Sharpa 1987 (S).

Begin from the [offering] of *gtor-mas* to the lord[s] of the site (*gzhi-bdag*),[512] the blessing of the *vajra* and bell.[513] Then, cleanse the hearth, the substances for burning and the performers by [420] circling around each [of them] to the right both the cleansing water[514] and the inner offerings (*nang-mchod*) three times each.[515] Having cleansed once more with cleansing water, bless the four waters (*chu-bzhi*)[516] and the [burnt] substances together with their [appropriate] mantra and *mudrâ*.[517] Cleanse the lighting fire (*sgron-ma*)[518] by [circling] three times each the cleansing water and the inner offerings as before. Produce light (*gzi-byin*)[519] together with mantras.[520] Fan [the fire] with a fan while reciting *Hûṃ*. Revive the flame with the action mantra[521] [and pour] seven [ladles] of clarified butter.[522] Offer a *kuśa* grass seat [to the *lha*].[523]

## B. The main part of the fire offerings (*dngos-gzhi*).

## 1. Offerings for the fire *lha* (*me-lha*).

### a. Generating the *dam-tshig sems-dpa'* of the fire *lha* (*me-lha*).

[1] Having cleansed the hearth with cleansing water

*Oṃ Khaṅga-dhṛk...*

[2] The hearth becomes Emptiness...[524] yellow colored square

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[512]For the ground ritual (*sa-chog*) and the drawing of the hearth see SS. 248.2-250.6 and S. 3-11, 167-8. The offering of *gtor-mas* is found in S. 12.

[513]Cf. SS. 251.1-4; S. 12-12; see also R. 358.1.

[514]The cleansing water of the vase of action (*las-bum*) is used here. In case of an independent burnt offering ritual, the cleansing water should be prepared according to SS. 250.3; S. 10.

[515]Cf. SS. 251.4-6; S. 13.

[516]Cf. R. 371.2-372.3.

[517]SS. 251.6-252.5; S. 14; see also R. 393.4-394.1, 399.6-400.4.

[518]Copy B has *sgron-me* for *sgron-ma*; both are acceptable.

[519]That is to say light the fire.

[520]*Oṃ vajra-jvala jvala Hûṃ*. '*Oṃ vajra* burn burn *Hûṃ*.' (cf. SS. 252.5-253.1; S. 15).

[521]Of Rdo-rje-'jigs-byed.

[522]Using the *blugs-gzar* (see below SS. 253.1; S. 15).

[523]SS. 253.1-5; S. 15.

[524]The Fire *Lha* is generated through the usual process of cleansing, purifying into Emptiness, generating the *dam-tshig sems-dpa'* and inviting the *ye-shes sems-dpa'* (See R. 358, 367.6-368.3 and chapter 2).

shaped Knowledge hearth...[525] The outer rim is circled with a garland of precious substances, at the four corners half moons...[526] From the complete transformation of that [arises] a yellow fire *lha* (with three faces), yellow, black...[527]

Thus, and so forth.

### b. Inviting the *ye-shes sems-dpa'* of the fire *lha* (*me-lha*).

Invite the fire *lha*.[528] Expel the obstruction[s] who follow [the invited *lha*] with cleansing water.[529] Offer the four waters (*chu-bzhi*).[530] Draw [the *ye-shes sems-dpa'* close to the *dam-tshig sems-dpa'*]; make it enter; [they] will be delighted.[531] Offer the four waters once more.[532] [Offer] to the fire *lha* the *upacâras*,[533] the inner offerings,[534] praises,[535] and so forth up until binding in commitment.[536]

### c. Offerings to the fire *lha*.

As for the Blessing of the tongue of the fire *lha*:

The tongue of the fire *lha* [421] has the appearance of a yellow *vajra* marked by the syllable *Raṃ*[537] and the ritual ladle and

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[525]The complete text of the generation is found in SS.2 310.4-311.5; S. 169-70. The generation of the Fire *Lha* in the case of the pacifying burnt offerings is found in SS. 253.5-254.5 and S. 16. In R. only the parts of the recitation which are different in the increasing burnt offering from the corresponding ones in the pacifying burnt offerings are mentioned. For the difference see chapter 2.

[526]Cf. SS2. 311.2-3; S. 170

[527]Cf. SS. 254.2-5; S. 16.

[528]SS. 254.5-6; S. 19.

[529]As well as with the action mantra SS. 254.6; S. 19.

[530]SS. 254.6-255.3; S. 19.

[531]SS. 255.3-4; S. 19-20.

[532]SS. 255.4; S. 20.

[533]SS. 255.4-5; S. 20.

[534]SS. 255.5-6; S. 20.

[535]SS. 255.6-256.3; S.20-21.

[536]SS. 256.3-4; S. 21.

[537]The seed syllable of fire.

funnel[538] by the syllable *Ya*, [together with blazing] rays of light.[539]

Offer clarified butter as a welcoming drink seven times.[540] [Beginning] from the blessing of the offering sticks (*yam-shing*)[541] perform the entire offering of the twelve great [burnt] substances [with] the interspersed style recitation (*spel-tshig*):[542]

For us -- ritual master, disciples, patron and attendants -- may life span, merit, wealth, brilliance, learning and practice of the three collections of scriptures,[543] and the four classes of *tantra*,[544] all the good qualities of the three trainings (*bslabs-pa gsum*),[545] and particularly the activity for *Dharma* (*'phrin-las*) of the Body, Speech and Mind of the consecration *lha* and all the multitude of clouds of offerings increase (*puṣṭiṃ kuru*

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[538]*Dgang-blugs*, an abbreviation for *dgang-gzar* and *blugs-gzar*. *Dgang-gzar* (*pâtrî* Mvy. 4349) is the burnt offering ritual funnel; *blugs-gzar* (*sruvakam* of *śruvakam* Mvy. 4348) is the ritual ladle. For illustrations see B. 267 (in S. *dgang-blugs* is wrongly translated as funnel).

[539]Which emanate from the seed syllables (SS.2 312.6; S. 170. In the corresponding visualization in the case of the pacifying burnt offering the *vajra* is white (SS. 256.4-5; S. 21). Again, because of the differences between the pacifying and increasing burnt offerings, this recitation is included in the consecration manual in order to eliminate possible confusion.

[540]SS. 256.6-257.1; S. 22.

[541]Transformed into Bodhi tree wood SS. 257.4; S. 23.

[542]Sanskrit: *miśraka* (Mvy. 1456) This is one of the three major styles of writing according to Daṇḍin. These styles consist of verse, prose and mixed verse and prose. Here, however, the prose is combined not with verses but with mantras. These combined lines are recited while offering each of the burnt substances (cf. SS. 257.4-259.4; S. 23-5). For the differences in wording between the consecration and other occasions of the increasing burnt offerings see chapter 2.

[543]*Sde-snod*, *tripiṭaka* -- Vinaya, Sûtra and Abhidharma.

[544]Action Tantra (*bya-rgyud*, *kriyâ tantra*), Performance Tantra (*spyod-rgyud*, *caryâ tantra*), Yoga Tantra (*rnal-'byor rgyud*), Highest Yoga Tantra (*rnal-'byor bla-med rgyud*, *anuttara-yoga tantra*).

[545]Morality (*tshul-khrims*, *śîla*), concentration (*ting-nge-'dzin*, *samâdhi*), and wisdom (*shes-rab*, *prajñâ*) (cf. Rigzin 1986:462).

*Oṃ*).

Thus attach.[546] Once more offer water for refreshing the mouth and water for sprinkling.[547]

## 2. Rituals for the consecration *lha*.

### a. Inviting the consecration *lha*.

Then, as for generating a divine palace (*gzhal-yas-khang*) at the heart of the fire *lha*:

> At the heart of the fire *lha*... with a buck and doe (*ri-dwags pho-mo*)[548] At the center of the divine palace [422] from a *Yaṃ*[549] [arises] a black air mandala with a tinge of red. Upon it there is a variegated lotus and sun seat.[550]

Then those who invite the *lha* [to] the fire take off the initiation implements (*dbang-rdzas*),[551] and put on their [ceremonial] hats.[552] The ritual master and the assembly prostrate three times and enter inside.[553] The assembly play their bells, then prostrate three times in front of the bathing mandala.[554]

> May the consecration *lha* come to the divine palace of the hearth to bestow supreme and ordinary achievement (*dngos-*

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[546]To each of the mantras accompanying the offerings.

[547]SS. 259.4; S. 25.

[548]SS. 260.3-4; the complete text is found in DK 110.3-112.1; S. 31-32. This is a description of the visualized mandala palace of Rdo-rje-'jigs-byed-lha-bcu-gsum which here arises from the heart of the Fire *Lha*.

[549]The seed syllable of air.

[550]Cf. SS. 260.5; DK 113.5-114.1.

[551]During the burnt offering rituals the performers wear the implements of the Enjoyment Body (*longs-sku, sambhoga-kâya*). Since these implements are worn also during initiation and self-entry into the mandala they are called initiation implemints (see R. 369.3). In both cases wearing the *lha*'s costumes serves to help the practitioners visualize themselves as the *lha*. (see also Ötrul [Panchen] 987:71). In practice, however, not all monks participate in the burnt offering ritual. Some of those who do not participate act to invite the *lha* (as follows), while the performers of the burnt offering ritual remain in their seats wearing their initiation implements.

[552]For a picture of this type of hat see Chos-dbyangs 2 (1987) 41.

[553]They enter inside the assembly hall.

[554]On which the receptacle is situated.

*grub, siddhi*) on all sentient beings including me.

Then, [the ritual helper] holding in his hand the designated vessel (*mtshan-ma'i snod*) in front of the receptacle takes a flower[555] [for each of the invited *lha*] while reciting

*Oṃ Hrîḥ [Ṣṭrîḥ vikṛtânana Hûṃ Phaṭ].*

*Oṃ Vajra-vettâlî [âgaccha âgaccha Hûṃ Jaḥ Svâhâ Oṃ Aḥ Hûṃ]*[556]

[and] places each flower in the symbolic vessel.[557] [The monks] hold up for the invited symbol offering substances (*mchod-rdzas*) and musical instruments such as drums, conch shells, and so forth. Wearing their [ceremonial] hat, and playing music they go in procession. Having circumambulated the hearth and the assembly twice, they offer the symbol[ic vessel] to the ritual master. [They] take off their [ceremonial] hats, sit in their seats in the rows [of assembled monks], [423] and put on the initiation implements.[558] The offerings and music are stopped. [While reciting]

*Oṃ Hrîḥ Ṣṭrîḥ...* and

*Oṃ Vajra-vettâlî...*[559]

the ritual master invites the symbolic flower[s] into the hearth.

From the Body of glorious Rdo-rje-'jigs-byed and his consort
at the central seat[560] masses of yellow light emanate.

## b. Offerings to the consecration *lha*.

Pure, stainless...[561]

[Thus] offer the four waters.

The Victorious Ones...[562]

The king of jewels...[563]

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[555]In actual practice a *tsam-pa-ka* 'flower' is used.

[556]These are the action mantra of Rdo-rje-'jigs-byed and the mantra of his consort Vajra Vettâlî (see R. 397.5-6 ; DK 168-9 and chapter 2).

[557]Through this ritual action the consecration *lha* are conceived of as being invited into the symbolic vessel.

[558]Cf. R. 422.2.

[559]As above R. 422.5.

[560]Of the mandala.

[561]Cf. R. 371.6-372.3; S. 63.

[562]This is the beginning of verses accompanying the offering of the *upacâras* (cf. DK 144.1-145.6; S. 63-5.

[563]This is the beginning of a series of verses accompanying the offering of the five sense

Offer the inner offerings, praises, and [the fire offerings] up until the special substance (*khyad-rdzas*).[564] Using the interspersed style of recitation as before,[565] make offerings.[566] It is not necessary [to make offerings] to any other than the chief *lha* and consort.[567]

### c. Attaining the ritual's purpose.

Then,

> From the heart[s] of the *lha* emanate yellow Buddha[s] and Bodhisattva[s] holding yellow vase[s]; a descending stream of precious rain infuses the sky. By anointing (*dbang-bskur*) the practitioner (*bsgrub-bya, sâdhya*) and his residence may his life span, merit, prosperity, wealth, strength and so forth, the entire stock of goodness, increase. [424] Particularly, may there be an inexhaustible and uninterrupted amassment of clouds of offerings for the receptacle[s] of Body, Speech and Mind, and for temple[s], fulfillment of one's wishes and prosperity.[568]

### d. Concluding activities.

Once more offer seven [ladles] of clarified butter for the accumulation of merit.[569] Offer the three waters,[570] *pan* (*so-rtsi, tâmbûla*),[571] *upacâras*,[572] inner offerings[573] up

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gratification offerings (*'dod-yon lnga*). For the complete text see the Guhyasamâja rituals in Dgon-gnas Stag-brag Bsam-gtan-gling-gi Phyag-bzhes Mdo-sngags Chos-spyod (New Delhi, 1975) vol. 2, pp. 394.1-395.5; for an English translation see S. 65.

[564]This is the last burnt offering. For the ingredients of this mixture see SS. 259.3 and S. 25.

[565]R. 421.2-5.

[566]For the entire text of the offerings from the inner offerings up until the special mixture see SS.262.2-266.4; S. 46-48.

[567]That is to say, it is not necessary to make the round of offerings to the retinue as in SS. 266.4-6; S. 49-50.

[568]For corresponding passages at other occasions of the increasing burnt offering ritual see SS. 272.4-5; S. 176.

[569]Cf. SS. 267.1-2; S. 51.

[570]SS. 267.2-3; S. 51.

until praises with

Non-dual, extraordinary...[574]

Offer the water for welcoming,[575] request forbearance,[576] and recite the hundred syllable mantra.[577]

## e. The departure of the consecration *lha* from the hearth.

As for the request of the symbol to return: Offer the symbolic vessel to the ritual master. The chant leader leads the recitation of the mantras of the main *lha* and his consort.[578] The ritual master makes as if he takes the flowers[579] from the hearth and places them in the symbolic vessel.[580] While holding the symbol[ic vessel] so its front side faces him, the ritual master leads the following recitation accompanied by melody (*dbyangs*).

*Oṃ* you [who fulfill all the purposes of] sentient beings [bestow upon me the accomplishments (*dngos-grub, siddhi*) accordingly. After departing to the Buddha's land may you return once more.][581]

The *lha* depart from the heart of the fire *lha*. They become inseparable from the consecration *lha*.[582]

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[571]SS. 267.3-4; S. 51. This is not tooth-paste as in S. It is a type of *gtor-ma* (cf. K. 2956b) which stands for the Indian *pan*. It is offered with the mantra *Oṃ vajra-tambula* [read *tâmbûla*] *Svâhâ*. According to MW 443a, *tâmbûla* is betel (or *pan*). The offering of *pan* or betel to deities has been a common practice in India see, for example, Kane 1974:II, 734.

[572]SS. 267.4; S. 51-2.

[573]SS. 267.5; S. 52.

[574]Cf. R. 395.5-6; SS. 267.5-6; S. 52-3.

[575]SS. 267.6; S. 53.

[576]SS. 267.6-268.2; S. 53.

[577]Of Rdo-rje-'jigs-byed, cf. SS. 268.2; S. 53.

[578]Cf. R. 422.5; SS. 268.3; S. 54.

[579]Symbolizing the *lha* cf. R. 422.3.

[580]Cf. SS. 268.3-4 S. 54.

[581]Cf. R. 395.6-396.1; SS. 268.2-3; S. 53.

[582]Compare this to the corresponding passage on other occasions of the burnt offering ritual SS. 268.3-4; S. 54.

Then, those who have invited the *lha* [to] the fire take off the initiation implements.[583] While playing music they carry the symbolic vessel around the ritual master once and [425] convey it inside.[584] While the assembly play their bells, they scatter the flowers in front of the receptacle.[585] Having prostrated three times, they sit in their row and put on their initiation implements.

## 3. Final offerings to the fire *lha*.

Offer to the fire *lha* the *upacâras*,[586] the inner offerings,[587] the two waters,[588] pan,[589] cloth,[590] the rest of the substances for burning,[591] praises,[592] the two waters,[593] the *upacâras*,[594] and the inner offerings.[595] Having cleansed them with the action mantra [of Rdo-rje-'jigs-byed], bless the *gtor-mas* of the fire *lha*.[596] Offer the *gtor-ma*,[597] the *upacâras*,[598] praises,[599] invocation (*'phrin-bcol*),[600] water for welcoming,[601] [recite] the hundred syllables mantra,[602] request [the fire *lha*] to leave.[603]

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[583]Cf. R. 422.2.

[584]This is a polite way to say 'carry' with regard to holy objects.

[585]Compare to the corresponding ritual actions at other occasions of burnt offerings in SS. 268.4-5; S. 54.

[586]SS. 268.6; S. 157.

[587]SS. 269.1; S. 157.

[588]SS. 269.1-2; S. 157.

[589]SS. 269.2; S. 157.

[590]SS. 269.2; S. 157.

[591]About half of each burnt offering for the Fire *Lha* was offered at the opening of this ritual, now the rest is offered cf. SS. 269.2-4; S. 158-9.

[592]SS. 269.4-5; S. 160. For the complete text of the praises see SS. 255.6-256.3.

[593]SS. 269.5; S.160.

[594]SS. 269.5-6; S. 160-161.

[595]SS. 269.6; S. 161.

[596]SS. 269.6; S. 161.

[597]SS. 270.1; S. 161.

[598]SS. 270.1-2; S. 161.

[599]SS. 270.2; S. 162.

[600]SS. 270.2-5; S. 162.

[601]SS. 270.5; S. 162.

[602]Of Rdo-rje-'jigs-byed to make up for mistakes in the performance. This is part of the

Perform in this order. Take off the initiation implements.

## The empowerment of the milk porridge (*'o-thug sgrub-pa*).

As for the empowerment of the milk porridge:[604] place the vessel of the milk porridge on a stand (*manydzi*).[605] While reciting

*Oṃ Hrîḥ Ṣṭrîḥ...*

seven times, the ritual master stirs it with the ritual ladle (*blugs-gzar*).[606] [Recite]

> Eat the[se] leftovers of the Tathâgata for the sake of complete purification of sins.

three times. Then, when the assembly meets again inside [the assembly hall] set the milk porridge in front of the feast offerings (*tshogs*).[607] In front of the ritual master place a small bowl (*ting*) filled with milk porridge and offerings which have the shape of the feast offering *gtor-mas* (*tshogs-gtor*) known as *caru* food (*tsa-ru'i bza'-ba*).[608] [426]

## Opening the eye and other faculties (*spyan sogs dbye*).

### Eye.

The ritual helper offers the eye medicine (*mig-sman*) and the eye spoon (*mig-thur*) to the ritual master.

> As the king of the eye healers removes[609] the worldly [eye] film, so the Victorious Ones remove your film of ignorance.[610]

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request for forbearance (cf. SS. 270.5-6; S. 162).

[603]SS. 270.6; S. 163

[604]Sanskrit: *pâyasam* (Mvy. 5756)

[605]Sanskrit: *mañci*. This is a stand or a tripod, not 'a mat' or 'a type of brocade' as in S. 9.

[606]In practice, the ritual master cannot reach the vessel of the milk porridge from his seat. Instead he holds a string of *tsam-pa-ka* 'flowers' whose other end is tied to the vessel.

[607]See R. 429.1 below.

[608]See chapter 2.

[609]Copy B has *bsal* for *gsal* here and below.

[610]This verse is borrowed from the initiation (cf. J. 231.6-232.1). According to Wayman (1973:69), this verse is found in the Vairocanâbhisambodhi Tantra. In BP 312 this verse is modified to better accord with its context. There the second part is 'so (I) shall open the eye of the Victorious Ones for the sake of sentient beings.' *de-bzhin rgyal-ba-rnams-kyi*

*Oṃ cakṣu cakṣu samanta viśodhaniye Svâhâ.*[611]

Make as if you open the eye with the eye spoon.

Even though [you] are omniscient, endowed with an eye of Knowledge, free of faults, by opening the exalted eye with reverence, may sentient beings, up until the limit of the sky, obtain the eye of Knowledge of the Buddha.

For the sake of achieving actions beginning with pacifying,[612] may [you] apply [yourself] to look on the patron and others with Knowledge.

Thus, the eye has been opened. In front of the receptacle place a lotus basin (*paḍ-sder*)[613] filled with grain. Offer the *tsakli* respectively.[614]

**Ear.**

As the Victorious Ones blew the *Dharma* conch for being[s] deprived of *Dharma*, so, [427] for the sake of sentient beings, I shall open the ear of the Victorious One.[615]

Even though the ear of the Sage is pure by nature, [and] he [hears] completely clearly whether it is near or far, by my offering of cleansing, may beings always hear the holy *Dharma.*

*Oṃ vajra-karṇa śodhaya Āḥ Hûṃ Svâhâ.*[616]

Make as if you open the ear with the ear cleaning instrument. The [ritual actions of] reciting the mantra, making the manner of offering to the receptacle, and placing *tsakli* in front of it are repeated [with each of the faculties] below.

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*spyan/ sems-can don-du dbye-bar byaḍ.*

[611]PC 853 has *Oṃ cakṣu cakṣu samanta cakṣu viśodhanaye Svâhâ.* '*Oṃ* purification of eyes, all eyes *Svâhâ.*' [?] or '*Oṃ* purification of eyes everywhere *Svâhâ.*' [?].

[612]For the four actions see the section on burnt offerings in chapter 2.

[613]This is a bowl or basin with a lotus design on the outer surface; for an illustration see Tucci 1980:116 fig. b.

[614]The *tsakli* stands in place of the ear cleansing instrument, pincers, etc., which are not otherwise available (see chapter 2).

[615]This and the parallel verses in the opening of the nose and mouth below are found in Advayavajra's consecration work in the Tanjur (Toh. 1487, pp. 313.6-314.3).

[616]'*Oṃ* purification of the *vajra* ear *Āḥ Hûṃ Svâhâ*'.

**Nose.**

So that sentient beings will be rid of the odor of the contaminated aggregates (*zag-bcas phung-po*),[617] as is the [Victorious One] who produced[618] a completely pure scent, I shall open the nose of the Victorious One.

Even though the completely pure nose [of the Victorious One] is born out of morality, certainly free from faults since its virtue is [already accomplished, by offering the best pincers with devotion, may sentient beings obtain the highest Knowledge.

*Oṃ vajra-roma-dhara Āḥ Hûṃ Svâhâ.*[619] [428]

Thus, make as if you open the nose with nose pincers.

**Teeth.**

The forty white teeth of the Victorious One are not stained by impure particles, [still], by offering a precious [tooth cleaning] wood[620] respectfully, I shall open the tooth of the Victorious One.

Even though the white, complete, forty teeth, which are evenly set[621] have mastered the 84,000 *Dharma*s, we shall faithfully offer a tooth [cleaning] wood. May sentient beings obtain the voice of the Buddha.

*Oṃ dandha*[622] *śodhaya Āḥ Hûṃ Svâhâ.*[623]

Thus, make as if you open the teeth with the tooth [cleaning] wood.

**Mouth.**

Whereas[624] the joy of the flavor of *Dharma* satiates all

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[617]Sanskrit: *sâśrava-skandha.*

[618]Advayavajra's work (Toh. 1487, p. 314.1) has *brnyes* (attained) for *bskyed.*

[619]'*Oṃ* grasping the *vajra* hair *Āḥ Hûṃ Svâhâ*'.

[620]This is used in India up to the present as a tooth brush; see also Varâhamihira, Bṛhat Saṃhitâ ch. 85 and I Ching 1896.

[621]Forty white teeth evenly set with no gaps comprise four out of the thirty-two major marks of a Buddha (cf. Mvy. 241-4).

[622]Read *danta.*

[623]'*Oṃ* the purification of the teeth *Āḥ Hûṃ Svâhâ*'.

[624]Toh. 1487, p. 314.1, BP 313.6; etc. have *tshim-mdzad ltar* for *tshim-mdzad-pa.*

sentient beings, for the sake of offering[625] this food endowed with a hundred supreme tastes, I open the mouth of the Victorious One.

By opening well the pleasant lips which are as red as wood-apple (*bim-ba*)[626] and like lotus opened with a ray of thousand lights, may sentient beings equal [in number to the extent of] the sky open the supreme gate of the city of deliverance. [429]

*Oṃ vajrodghaṭa samaya-praveśaya Hûṃ* [627]

Thus, make as if you open the mouth with a spoon.

## The feast (*tshogs-'khor*).

Beginning by cleansing [them] with water from the vase of action, bless the feast offerings of milk porridge (*'o-thug*) and *caru*[628] as one blesses the inner offerings.[629]

Offer the milk porridge.

I offer faithfully this supreme food endowed with the best form, sound, scent, taste and touch, may you partake as you please.

*Oṃ divya-agni-samadhi-dhyana-priṇaye Svâhâ.*[630]

Offer the feast offerings (*tshogs-phud*).

By offering faithfully this well prepared captivating food endowed with a hundred tastes to the Victorious One and his sons may all sentient beings enjoy the rich food of meditation (*ting-'dzin, samâdhi*).

Even though the Body of the Victorious One, the Buddha, the Bodhisattva, the conqueror of Mâra, does not know any hunger or thirst, so that it may become a field of merit, by

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[625]Advayavajra's consecration work (Toh. 1487, p. 314) has *dbul-zhing* for *dbul-phyir* 'having offered this food endowed...'

[626]Sanskrit: *bilva.*

[627]I take *prabeśa.*as *praveśa.* PC 854 has *vajrodghâṭa* for *vajrodghaṭa.*

[628]Cf. R. 425.4-426.1.

[629]Cf. R. 358.1-2.

[630]BP 325.6 has *Oṃ devyâ-anna-samadhi-dhyana-priṇaye Svâhâ.* Read *Oṃ divya-anna-samâdhi-dhyâna-prîṇaye Svâhâ.* *'Oṃ* delighting divine food [of] meditation and concentration *Svâhâ.'*

offering this mixture of divine foods, [430] having increased our crop of virtue at all times, having been born from a lotus in Bde-ba-can (Sukhavatî), may we enjoy the food and the *Dharma* of meditation.[631]

**Offering the two waters (*chu-gnyis 'bul-ba*).**

*Oṃ sarva-tathâgata añcamânaṃ*[632]*... arghaṃ pratîccha Hûṃ Svâhâ.*[633]

The senior most monk[634] stirs the two waters.

**Offering *pan* (*so-rtsi*).**

Offer *pan.*

*Oṃ vajra taṃbulaye Svâhâ.*[635]

**Binding the Guardians to an oath (*dam-tshig bsgrags-pa*).**

The ritual master touches the receptacle with his *vajra* on the five places beginning with the Heart.[636]

*Oṃ Hûṃ Trâṃ Hrîḥ Āḥ.*

This *vajra* is a great *vajra* blessed by[637] all the Buddhas. Those types (*rigs-rnams*) who would transgress this commitment will be quickly smashed into dust.

**Transformation of the receptacle (*rten-bsgyur* or *gzugs-bsgyur*).**

*Oṃ Yamântaka Hûṃ Phaṭ.*[638] *Oṃ Āḥ Hûṃ.*

Having dissolved into light, glorious Rdo-rje-'jigs-byed and his consort (*yab-yum*), transform into the appearance of each of

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[631]This verse is found in Bodhisattva's work in the Tanjur (Toh. 3069, Derge, p. 320.3-4).

[632]Read *âñcamanaṃ.*

[633]As usual.

[634]Copy B has *rgan-pas* for *rgan-pa'i.*

[635]Read *Oṃ vajra tâmbûlaye Svâhâ. 'Oṃ vajra pan Svâhâ.'*

[636]See chapter 2.

[637]Copy B has *gyis* for *gyi.*

[638]This is Rdo-rje-'jigs-byed's heart mantra (*snying-po*) (see chapter 2).

the receptacles of Body, Speech and Mind.

## Enthronement offerings (*mnga'-'bul*).

## I. General enthronement offerings (*spyi-yi mnga'-'bul*).

### A. Blessing the offerings.

Bless the four waters, *upacâras* and the five offerings of sense gratification (*'dod-yon lnga*).

### B. Offering 1. the four waters and 2. five *upacâras*.

play the cymbals in *slang-sil*.

Water for welcoming...[639]

*Oṃ sarva-tathâgata guru buddha* [*bodhisatva-sapârivâra*] *argham prati*[*ccha*[640] *Hûṃ Svâhâ*].[641]

Flowers...[642] [431]

[Offer] until *śapta* with [the corresponding] *mudrâs*, play the cymbals in *slang-sil*, etc.

### 3. Offering the five offerings of sense gratification (*'dod-yon lnga*).

Offer the five sense gratification offerings.

The best form...

### 4. Inner offerings (*nang-mchod*).

*Oṃ sarva-tathâgata guru* [*buddha bodhisatva-sapârivâra*] *Oṃ Āḥ Hûṃ Svâhâ*].[643]

[Thus] offer the inner offerings.

### 5. Praises (*bstod*).

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[639]For the complete verse see "Jetâri lugs-kyi rje-btsun rnam-rgyal-ma'i sbrub-thabs 'chi-med dpal-ster," in Rnam-rgyal Chos-spyod (Dharamsala, 1977) vol. 2, p. 110.3. I would like to thank Geshe Tendar for his kind help in locating this.

[640]Read *pratîccha*.

[641]Cf. Khri-byang Blo-bzang-ye-shes-bstan-'dzin-rgya-mtsho, work 2, p. 519.6. '*Oṃ* may all Tathâgatas, Gurus, Buddhas, Bodhisattvas, and their entourages accept this water for welcoming *Hûṃ Svâhâ*.'

[642]See a previous note.

[643]Cf. PC 857.

Prostrations to Akṣobhya, the *vajra*, great Knowledge, the *vajra* realm, great skill, the three supreme *vajra*s, the three mandalas, and secret song.

Prostrations to Vairocana, great purity, the *vajra* peace, great joy, nature of clear light, supreme of the supreme, the teacher, the *vajra*.

Prostrations to Ratna[sambhava], the king, very profound, the sky-like *vajra*, stainless, naturally pure, immaculate, *vajra* body.

Prostrations to Boundless Vajra,[644] the great king, non-conceptual space, the *vajra* holder, he who attained the state beyond passion, the *vajra* speech.

Prostrations to Amoghavajra, the perfect Buddha, he who perfected all thoughts [432] arising from the essence of purity, Vajrasattva.

Protector endowed with compassion... homage and praises with utmost faith.[645]

[thus] praise [while] making the *dril-stabs mudrâ*.

### 6. Offering *maṇḍal* (*maṇḍal 'bul-ba*).

[(I) visualize this (*maṇḍal* whose)] base in [anointed] with incense...[646]

Do not recite the mantra for offering *maṇḍal*.[647]

### 7. Offering the eight auspicious emblems (*bkra-shis rtags-brgyad*).

Offer the *tsakli* successively with each verse.

As the former Buddha [was offered] the auspicious endless knot, for the sake of virtue, likewise I offer [it].

As great Brahma offered to the former Buddha a golden wheel with a rim, likewise [I offer].

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[644]Amitavajra, usually Amitâbha.

[645]Cf. P. 252.

[646]Cf. R. 368.5-6.

[647]*Idaṃ guru ratna...* cf. R. 368.6.

As [the former Buddha] was offered a white lotus unstained with mud, likewise [I offer].

As [the former Buddha] was offered a *Dharma* banner of victory which overcomes the defiled delusion (*nyon-mongs bdud*), likewise [I offer].

As [the former Buddha] was offered a white parasol with a golden handle, likewise I offer].[648] [433] May you accept as you please.

As [the former Buddha] was offered a fine vase which fulfills all hopes, likewise [I offer].

As [the former Buddha] was offered a blowing conch coiling to the right which proclaims pleasant sound in the ten directions, likewise [I offer].

As [the former Buddha] was offered a cloth with a drawing of a golden fish, likewise [I offer][649] may you accept as you please.

## 8. Bathing (*khrus-gsol*).

The ritual helper places the bathing basin and mirror in front of the ritual master.

To the Tathâgatas and their sons [with many jewelled vases filled with pleasing incensed water accompanied] by many [songs and music] I offer a bath.[650]

*Oṃ sarva-[tathâgata-abhiṣekata-samaya-śrîye Hûṃ]*.

Play the cymbals in *sil-'ur-chem*.

## 9a. Offering garment (*na-bza' 'bul-ba*).

[I offer this precious fine garment varicolored] as a variegated rainbow... may it adorn...[651]

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[648]PC 858 has *gyis* for *gyi*.

[649]PC 859 has *gyis* for *gyi*.

[650]Bodhi-caryâvatâra 2.11; translated from Sanskrit by de La Vallée Poussin 1907:9-10, and from Tibetan by Ratchelor 1979:19. *De-bzhin-gshegs dang de-yi sras-rnams la/ rin-chen bum-pa mang-po spos-kyi chus/ yid-'ong legs-par bkang-ba'i glu dang ni/ rol-mor bcas-pa du-mas sku-khrus gsol/*.

[651]Cf. R. 392.6.

### 9b. Offering an outer garment (*snam-sbyar*).

Offer the *tsakli* of outer garment.

> Even though there is no need for clearing[652] the obstructions of the stainless mark (*mtshan*), by faithfully offering a saffron victory banner (*rgyal-mtshan*), may beings equal to the limit of the sky [434] course in the supreme practices (*brtul-zhugs*, *vrata*) of the Buddha.
> *Oṃ vajra-vastraye Āḥ Hûṃ Svâhâ.*[653]

### 10. Offering ornaments (*rgyan-'bul*).

Offer ornaments.

> [Even though] The Victorious Ones, being naturally endowed with the ornaments of the major and minor marks of a Buddha...[654]
> *[Oṃ vajra-avaratna]vapuṣaṇi Āḥ Hûṃ Svâhâ.*[655]

### 11. Offering the five sense gratification offerings (*'dod-yon lnga*).

Offer the five sense gratification offerings.

> Even though the Victorious One possesses immaculate riches, by offering[656] these five kinds of sense gratification offerings for the sake of sentient beings, may all beings[657] equal to the [limit of the] sky enjoy an inexhaustible treasure of merit.
> *Oṃ vajra-samanta-bhadra-pûja-megha Āḥ Hûṃ Svâhâ.*[658]

### 12. Offering the seven [royal] precious [signs] (*rin-chen sna*

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[652]PC 859 has *gsal* for *bsal.*

[653]Cf. R. 392.6-393.1.

[654]Cf. R. 393.1.

[655]Cf. R. 393.2.

[656]Read *yi* for *yis.*

[657]Copy B has *kyis* for *kyi.*

[658]Read *pûjâ* for *pûja.* '*Oṃ* totally auspicious *vajra* cloud[s] of offerings *Āḥ Hûṃ Svâhâ.*' [?]

***bdun*).**

Offer the seven [royal] precious [signs].

[I] display these seven royal precious [signs], and mentally transform them. By offering them to all the Buddhas and their sons, may sentient beings enjoy an inexhaustible treasure.
*Oṃ mahâ-sapta-ratna-pûja-megha Āḥ Hûṃ Svâhâ.*[659]

## 13. Offering the five extracts (*bcud*).[660]

[By] offering the best essence consisting of five times five [substances] to the Victorious One, the protector, the glorious luminous one who has attained the five bodies of merit and Knowledge (*bsod-nams ye-shes*), [435] may sentient beings obtain the essence of the Sugata.
*Oṃ pañca-pañca-vimala-pûja-megha Āḥ Hûṃ Svâhâ.*[661]

## 14. Offering the parasol and so forth (*gdugs-sogs*).[662]

offer the parasol.

[(By) offering these necessities of supreme worth, a canopy of meditation (*ting-'dzin*), the clear light of confidence (?) and a pleasant flag of] compassion every where, [may sentient beings attain the completely pure Knowledge].[663]
*Oṃ vajra-mahâ-pûja-megha Āḥ Hûṃ Svâhâ.*[664]

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[659]Read *pûjâ* for *pûja*. '*Oṃ* vast cloud of offerings of the seven precious signs *Āḥ Hûṃ Svâhâ*.'

[660]These are the 25 ingredients contained in the Victorious vase (see the section on empowering the vases in chapter 2). They consist of five medicines, five grains, five precious substances, five scents and five essences (*snying-po*).

[661]Read *pûjâ* for *pûja*. '*Oṃ* cloud of offerings of the pure five times five [substances] *Āḥ Hûṃ Svâhâ*.'

[662]According to DZ 385.5 the parasol, flags and canopy are offered here accompanied by music (*gdugs dang ba-dan bla-bre rol-mo dang bcas-pa 'bul*).

[663]*brtse-ba'i 'khor-yug snyan-pa'i ba-dan dang/ ting-'dzin bla-bre spobs-pa'i 'od-gsal-ba/ mchog-tu os-pa'i nyer-mkho 'di-dag 'bul/ skye-bas rnam-dag ye-shes thob-par shog/*. PC 860.4-5; see also G. 248.3 which has *skye-pos* (or *skye-bos*) for *skye-ba*.

[664]Read *pûjâ* for *pûja*. '*Oṃ vajra* magnificent cloud of offering *Āḥ Hûṃ Svâhâ*.'

### 15a. Offering grain (*'bru*).

Offer grain.

> By offering grain to the Sugatas may I and all sentient beings be provided with the riches of food, may [our] crops of virtue increase.

### 15b. Offering precious substances (*rin-po-che*).

Offer precious substances.

> By offering the seven precious substances, may I and all sentient beings pacify the affliction of poverty and attain perfect abundance (*longs-spyod*).

### 15c. Offering medicinal herbs (*sman*).

Offer medicinal herbs.

> By offering medicinal herbs to the Sugata, may the suffering form the diseases of the 84,000 defilements (*nyon-mongs*, *kleśa*) be purified, may it be overcome with the medicine of compassion.

### 16. Offering verses of auspiciousness (*bkra-shis brjod*).

> [The Buddha] endowed with perfections...[665] [436]

At the end of [these] three verses (*śloka*) play the cymbals in *slang-sil.*

> That auspiciousness that [resides in the heart of all beings...][666]

[Thus] one verse.[667] Play the cymbals in *slang-sil*

These are the general enthronement offerings.

## II. Special Enthronement offerings (*bye-brag mnga'-'bul*).

## A. Special Enthronement offerings for images (*sku-gzugs*).

### 1. Enthronement offerings for an image of a monk (*rab-byung*).

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[665]Here follow the popular verses of auspiciousness known also as *bkra-shis dang-po*, *bkra-shis gnyis-pa* and *bkra-shis gsum-pa.* The complete text can be found in the consecration work by Dpal-kâ-tsa (-zhabs) in the Tanjur (Toh. 1906, p. 51.2-6).

[666]Cf. R. 386.6-387.1.

[667]Recite only the first verse among the six here.

### a. Offering a razor (*'dreg-byed*).

Offer razor.

As at the self arising *stûpa* the Victorious One renounced the marks of a householder,[668] for the sake of sentient beings may the householder's marks be renounced.[669]

Even though the azure hair of the Victorious One is faultless, for the sake of fulfilling the purposes of others, and for the sake of renouncing the householder's marks, by faithfully offering a golden razor, may all sentient beings be liberated from all sufferings.

*Oṃ vajra-kacamula Āḥ Hûṃ Svâhâ.*[670]

### b. Offering nail shears (*sen-mo 'dreg-byed*).

Offer nail shears.

Even though the minor marks of the Tathâgata[671] are not stained with flawed imperfections, following a worldly convention I shall offer a [nail] shear.

Even though the bronze colored [nails of the Victorious One][672] are beautiful, pleasant and faultless, by our faithful offering of a shear for the nails of the hands and feet, [437] may all sentient beings obtain the minor marks of a Buddha.

*Oṃ vajra-naga-cheda-jñâna Āḥ Hûṃ Svâhâ.*[673]

## 2. Offerings to the Sambhoga-kâya (*longs-sku*).

### a. Offering a comb (*so-mang*).

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[668]This refers to an unshaven head.

[669]This verse is found also in Advayavajra's consecration work (Toh. 1487, p. 314.5).

[670]Read *kacamula*. '*Oṃ vajra* hair root *Āḥ Hûṃ Svâhâ*'; cf. G. 248.3 *Oṃ vajra-kaca udmûla Āḥ Hûṃ Svâhâ*. '*Oṃ vajra* hair cut by the root *Āḥ Hûṃ Svâhâ*.'

[671]The first six minor marks are connected with the Buddha's nails (Mvy. 269-274; Rigzin 1986:250).

[672]This is one of the Buddhas marks (see Mvy. 269).

[673]Cf. G. 248 *Oṃ vajra-nakha-cchedana Āḥ Hûṃ Svâhâ*. '*Oṃ* cutting the *vajra* nail[s] *Āḥ Hûṃ Svâhâ*.'

Offer a comb.[674]

[Even though] The locks of the hair of the Victorious One are not stained with the impurity of the three poisons,[675] the hair of the Victorious One will be combed respectfully with a shell comb.

Even though the precious braids of the hair [of the Victorious One] are unruffled,[676] are faultless and beautiful, and one can never look upon them enough; by adequately offering this [comb] for the sake of purifying my mind, may all sentient beings be free from the three poisons.

*Oṃ vajra-pâla śodhaya Svâhâ.*[677]

## B. Special enthronement offerings for books (*gsung-rab*).

1. Offer a *Dharma* throne (*chos-khri*).

By offering to the precious supreme book, this lion throne made of plentiful precious substances, covered with various captivating clothes, may sentient beings come to be seated on the *vajra* throne [of Enlightenment (*rdo-rje'i gdan*)].

*Oṃ vajrâsana Āḥ Hûṃ Svâhâ.*[678]

2. Offer a *Dharma* cloth (*chos-kyi na-bza'*).

[I offer this precious fine cloth varicolored] as a variegated [438] rainbow...

*[Oṃ vajra-vastra]ye Svâhâ.*[679]

3. Offer wooden boards (*glegs-shing*).

By offering [this] cover,[680] an omen (*rten-'brel*) like the sun and the moon for the holy *Dharma* of the two becoming one (*zung-'jug*), means and wisdom, interdependentness,

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[674]In copy B *so-mangs* is corrected to *so-mang* here and below.

[675]These are the same as the three impurities (*dri-ma gsum*) in R. 435.6-436.1 above.

[676]Cf. the minor marks of the Buddha in Mvy. 342-347.

[677]Read *vajra-vâla.* '*Oṃ* purification of the *vajra* hair *Svâhâ.*' cf. BP 314.4-5 *keśa-viśodhanaye* 'purification of the hair [of the head]'.

[678]'*Oṃ* the *vajra* throne [of Enlightenment] *Āḥ Hûṃ Svâhâ.*'

[679]Cf. R. 392.6-393.1.

[680]Copy B has *bya-ba* for what may seem *bya-ga.*

completely devoid of any grasping, may people obtain the union of all dualities.

*Oṃ vajra-prajñâ-upaye-adhâya Āḥ Hûṃ Svâhâ.*[681]

4. Offer a book strap (*glegs-thag*).

Even though it has been greatly expanded through many elaborations, the great Knowledge has one taste (*ro-gcig*),[682] so by offering the best requisite which makes the book into one [thing], may sentient beings realize the great Knowledge.

*Oṃ vajra-pustaka-bhandha Āḥ Hûṃ Svâhâ.*[683]

## C. Special Enthronement offerings for *stûpas* (*mchod-rten*)[684]

1. Offer a *stûpa*-pole (*srog-shing, yaṣṭi*).

May sentient beings be endowed with the ten knowledges (*shes-bcu, daśa-jñâna*).[685] May the teachings remain for a long time. With immaculate altruistic resolve (*lhag-bsam dag-pa*)[686] may sentient beings engage in the aspiration of Kun-tu-bzang-po (Samantabhadra).[687]

*Oṃ vajra-âyuṣe Svâhâ.*[688]

2. Offer a *Dharma* wheel (*chos-'khor*).

May all sentient beings in the three realms (*khams-gsum*)[689] be endowed with the [ten] powers (*stobs, bala*),[690] the unique

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[681]BP 317 has *Oṃ vajra-prajñâ-upayadvaya Āḥ Hûṃ Svâhâ*; read *Oṃ vajra-prajñâ-upâyâdvaya Āḥ Hûṃ Svâhâ. 'Oṃ vajra* non-dual wisdom and means *Āḥ Hûṃ Svâhâ.'*

[682]This is a common expression for the fundamental sameness of all phenomena.

[683]BP 317 has *pustaka-bandha.* G. 249.2 has *pustaka-bandhâya. 'Oṃ vajra* book strap *Āḥ Hûṃ Svâhâ.'*

[684]For this offering see Padma-lcags-kyu, Toh. 3107, pp. 403-4; Zhi-ba'i-snying-po, Toh. 2652, pp. 608-9; and chapter 2.

[685]See chapter 2.

[686]Cf. *lhag-bsam dag-pa'i sems-bskyed* in Rigzin 1986:466.

[687]This refers to the Bhadra-carî-praṇidhâna (see the section of preliminaries in chapter 2).

[688]*Oṃ vajra* life *Svâhâ.*

[689]Cf. K 226-7; Rigzin 1986:27.

[690]Cf. R. 363.2; Mvy. 119-129; Rigzin 1986:194; K 1119.

characteristics (*ma-'dres chos, âveṇika-(buddha)-dharma*),[691] [439] the application[s] of mindfulness (*dran-pa nyer-gzhag, smṛty-upasthâna*),[692] the eight liberations (*rnam-thar brgyad, aṣṭa-vimokṣa*),[693] the five Knowledges (*ye-shes lnga, pañca-jñâna*).[694]

*Oṃ pramardanaye Svâhâ.*[695]

3. Offer a crown (*cod-pan*).

May all sentient beings without reminder worship the images of the Sugatas with fluttering silk cloths and so forth until [their] Enlightenment.

*Oṃ paṭikalebaye Svâhâ.*[696]

4. Offer a 'flag' (*ba-dan*).[697]

May all sentient beings without remainder plentifully fill the ten directions with 'flag[s]' of fame,[698] with the renown of the Dharma and of nonviolence.

*Oṃ pataṃke Svâhâ.*[699]

5. Offer a victory banner (*rgyal-mtshan*).[700]

Through victory over the four delusions (*bdud bzhi*),[701] may

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[691]Cf. Mvy. 135-153; Rigzin 1986:308-9. These are the unique characteristics of the Buddha according to the Abhisamayâlaṅkâra and other traditions. For these qualities according to Vasubandhu's Abhidharma tradition see Rigzin 437-8; see also Bentor 1988:25-26.

[692]Cf. R. 363.2; Mvy. 187-190; Rigzin 1986:201.

[693]Cf. Mvy. 1510-1518; Rigzin 1986:236.

[694]Cf. Mvy. 109-114; Rigzin 1986:384. Padma-lcags-kyu, Toh. 3107, Derge, p. 403.4 has *ye-shes bzhi.*

[695]Cf. BP 318.1-2 *Oṃ pravartanaya Svâhâ. 'Oṃ* setting in motion [the wheel of *Dharma* presented here] *Svâhâ.'*

[696]BP 318.3 has *Oṃ paṭaṃkalaṃbâya Svâhâ. 'Oṃ* a cloth hanging down *Svâhâ.'*

[697]For an illustration of a *ba-dan* see K. at the end of vol. 3.

[698]Padma-lcags-kyu, Toh. 3107, Derge, p. 403.5 has *bstan-pa'i ba-dan-gyis* for *snyan-pa'i ba-dan-gyis* 'with 'flag[s]' of the teachings'.

[699]Read *patâke. 'Oṃ* 'flag' *Svâhâ.'*

[700]For an illustration of a *rgyal-mtshan* see K. at the end of vol. 3.

[701]Cf. Rigzin 1986:208; K. 1364.

the victory banner of the profound, pure and undeclined[702] teachings of the Teacher be attained as long as *saṃsâra* is not emptied.

*Oṃ kumbhira dhvajaye Svâhâ.*[703]

6. Offer a parasol (*gdugs*).[704]

By offering a parasol of the compassionate mind of Enlightenment to each and every sentient being in the three realms[705] who is tormented by the heat of afflictions (*nyon-mongs, kleśa*), [440] may [they be] satiated with bliss.

*Oṃ prahmaṇaye Svâhâ.*[706]

7. Offer a flower garland (*me-tog-gi phreng-ba*).

May each and every sentient being [who abides] in *saṃsâra*, obtain the perfect major and minor marks of the Buddha, and be endowed with a body that one can never look upon it enough. May they accomplish the aims of sentient beings.

*Oṃ ratna-mala Traṃ Svâhâ.*[707]

8. Offer a throne (*gdan-khri*).

May all sentient beings quickly obtain the [following eight] thrones, the elephant throne endowed with the ten powers (*stobs-bcu*)[708] of the Buddha,[709] the lion throne of fearlessness (*mi-'jigs*),[710] the horse throne of the basis of the supernatural powers (*rdzu-'phrul rkang-pa, ṛddhi-pâda*),[711]

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[702]PC 864 has *dang* for *dag* which would render 'profound and undeclined'.

[703]Read *kumbhîra 'Oṃ* 'crocodile' victory banner *Svâhâ.*' This is the most common among the four victory banners (Tib: *chu-srin rgyal-mtshan*).

[704]For an illustration of *gdugs* see K. at the end of vol. 3.

[705]Cf. R. 438.6 above.

[706]Padma-lcags-kyu, Toh. 3107, Derge p. 403.6 has *Oṃ pramanaye Svâhâ. 'Oṃ* protection *Svâhâ.*'

[707]G. 249.1 has *Oṃ ratna-mâlâ Traṃ* [*Trâṃ*] *Svâhâ. 'Oṃ* garland of jewels *Trâṃ Svâhâ.' Trâṃ* is the seed syllable of Ratnasambhava of the jewel 'family'.

[708]Cf. R. 438.6.

[709]The text has *sangs-rgyas-te* not *sangs-rgyas-kyi.*

[710]Cf. R. 363.2.

[711]Cf. Mvy. 966-970, Rigzin 1986:349.

the peacock throne of obtaining the ten masteries (*dbang-bcu, vaśitâ*),[712] the *garuḍa* (*mkha'-lding*) throne of unimpeded strength (*thogs-med shugs-ldan*), the precious substance throne [out of which] all wishes come true, the lotus throne unstained by any fault, the sun and moon throne naturally luminous. *Oṃ sudhari-jaye Svâhâ.*[713]

**Requesting the *lha* to remain firmly in the receptacle (*brtan-bzhugs*).**

Recite the *ye dharmâ*[714] as many times as possible. The ritual helper distributes flowers.[715] [441]

All immortal paths... be auspicious.[716]
*Oṃ supratiṣṭha-vajraye Svâhâ.*[717]

Then holding the mirror of the receptacle[718] at about half [way along] the line [of monks],[719] the ritual helper makes as if he shows it to the receptacles[720] then places it back in its place.

As all the Buddhas, from [their] abodes in Tuṣita heaven (*dga'-ldan*) entered the womb of Queen Mâyâ, so may the protector always reside together with the image. For the sake of generating the mind of Enlightenment and for the sake of the patron, may you accept these offerings and flowers etc., my

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[712]Cf. Mvy. 770-780; Rigzin 1986:291; K. 1931.

[713]'*Oṃ* victorious throne *Svâhâ.*'

[714]Cf. R. 360.6.

[715]This is the mixture of flowers and grain which was empowered during the preparation for the consecration (cf. R. 360.6-361.5.).

[716]These are the verse of auspiciousness recited at the end of the self-entry into the mandala (cf. J. 262.5-269.1.

[717]Read *supratiṣṭhâ*; '*Oṃ* well established adamantine *Svâhâ.*' This addresses the *ye-shes sems-dpa'* requesting them to firmly abide in the receptacle.

[718]The mirror into which the *ye-shes sems-dpa'* of the receptacle was invited during the preliminary ritual actions (cf. R. 367.6).

[719]The ritual helper stands at the center of the assembly hall between the two central rows of monks and in between the main image and the door. Copy B has *phyed* for *phyeed.*

[720]See chapter 2.

own resources as much as I can afford; may you consider me and my disciples compassionately; may you bless all these; may you agree to abide in this very one.[721]

May all the Buddhas and Bodhisattvas who reside in the ten directions [442] consider me. As long as the realms of sentient beings vast as the sky are not placed at the level of being unestablished in *Nirvâṇa*,[722] may you firmly remain without passing into *Nirvâṇa*; and particularly, as long as these receptacles of Body, Speech and Mind are not destroyed by the harm of earth, water, fire and wind, acting immeasurably for the sake of sentient beings, may you firmly remain.[723]

The recitation of these verses and prose together three times is the main part of the consecration.

*Oṃ supratiṣṭha-vajraye Svâhâ.*[724]

Scatter the flowers,[725] play the bell.

As by seeing the totally good Sugata,[726] there is auspiciousness, by the presence of the Victorious One and his sons[s] here today, may there be happiness and goodness.

Having subdued the assembly of bad, wicked and wrong ones, having increased the assembly of the Victorious Ones and their sons, the knowledge holders, by merely seeing the face, [443] warm as the sun, luminous as the moon, one obtains supreme bliss. Having greatly blessed me and sentient beings with a warm face,[727] may [you] remain until the end of the aeon.[728]

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[721]Cf. the Consecration Tantra, Derge, pp. 293-4; Samvarodaya Tantra, Derge, p. 582; for a different translation into Tibetan see Toh. 1284, Derge, p. 280.1-3; for English paraphrasing see Ötrul (Panchen) 1987:64.

[722]*Mi gnas-pa'i mya-ngan las 'das-pa, apratiṣṭhâ-nirvâṇa* (cf. Nagao 1981:61-79).

[723]Translated into English also in Manen 1933:108.

[724]Cf. R. 441.1.

[725]These are, again, the flowers empowered during the preparation (cf. R. 360.6-361.5 and 440.6).

[726]Or the Sugata Samantabhadra.

[727]The word *zhal-dro* or *zhal-bsro* (warm face), which has the general meaning of auspiciousness (*bkra-shis*), is also a synonym for *rab-gnas* (see, for example Thomas

As long as the aeon is not destroyed by fire, water, and wind,[729] for the sake of all sentient beings may you the Blessed One remain.[730]

Scatter the flowers,[731] play the bell. [Recite the following mantra] three or seven times

*Yamântaka....*[732]

Clang the cymbals three times.

O protector, having assumed various forms in accordance with [their] fortune,[733] may you act for the sake of all the aims of sentient beings in the worldly realms of the ten directions.

Play the bell as before. Recite:

*Oṃ Hrîḥ Ṣṭrîḥ...*[734]

The ritual master makes [the *lha*] firm by circling his right hand holding the *vajra* three times around [the] upper, middle and lower parts of [the receptacle] such as images and so forth.

Non-dual, extraordinary, [pervasive body]... [444] prostrations...[735]

Play the bell.

## Thanks-giving ceremony (*gtang-rag*).[736]

### A. Blessing the offerings ( *gtang-rag mchod-pa byin-brlab*).

[1] *Oṃ Khaṅga-dhṛk Hûṃ Phaṭ.*

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1951:92 and 99; K. 2383).

[728]These verses are drawn from Bodhisattva's work in the Tanjur (Toh. 3069, pp. 320.7-321.2).

[729]Cf. Abhidharma-kośa III, 90ff.

[730]This verse is found in the consecration work by 'Jam-dpal-bshes-gnyen in the Tanjur (Toh. 2573, pp. 73.7-74.1).

[731]Cf. R. 442.5.

[732]This is the hundred syllable mantra of Rdo-rje-'jigs-byed (see chapter 2). Copy B adds 'the hundred syllable [mantra]'.

[733]The Buddhas assume different forms according to the spiritual level of the trainee (*gdul-bya*).

[734]This is Rdo-rje-'jigs-byed's action mantra (see chapter 2).

[735]These are praises to Rdo-rje-'jigs-byed (cf. R. 395.5-6).

[736]Cf. R. 397.4-6.

[2] *Svabhâva...*

[3,4] From the continuum of Emptiness an A[737] [appears], from it... *śapta Āḥ Hûṃ.*[738]

Play the cymbals in *slang-sil.*

## B. Offerings (*mchod-pa*).

*Oṃ Yamântaka-sapârivâra*[739] *argham* [*pratîccha Hûṃ Svâhâ*].

up until

*...śapta.*[740]

Play the cymbals in *slang-sil.*

## C. Inner offerings (*nang-mchod*).

Make the inner offerings.[741]

## D. Praises (*bstod*).

Non-dual, extraordinary...[742]

Clang the cymbals twice.

## Aspirations (*smon-lam*) and dedication of merit (*dge-ba bsngo-ba*).

The ritual master [leads the recitation of the aspiration].

...of pure mind...[743]

## Request for forbearance (*bzod-gsol*).

Recite the hundred syllable mantra [of Rdo-rje-'jigs-byed] three time. Clang the cymbals three times.

What ever [faults, however minor], I [have committed out of ignorance, because you are the refuge of all beings, O

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[737]Read *Āḥ.*

[738]Cf. R. 393.5-394.1

[739]Or *saparivâra.*

[740]See above R. 397.5.

[741]Cf. R. 397.5-6.

[742]Cf. R. 397.6.

[743]Cf. R. 397.6-398.1

Protector, forbear with all of these. Anything done here] (because I) could not obtain or did not completely [understand or was not able to do, O the Chief One (of the mandala) forbear with all these].[744]

**Request for accomplishments (*dngos-grub, siddhi*).**

[May (you) grant] me the supreme accomplishments,[745] [may (you) grant (me) the fruit of all meditative concentrations (*ting-nge-'dzin, samâdhi*)], may (you) grant [the highest accomplishments according to the wishes of all sentient beings].[746]

**The dissolution of the *lha* of the mandala.**

The mandala of glorious great Rdo-rje-'jigs-byed with every thing that belongs to it (*rten dang brten-pa*)[747] dissolves. It emerges as the appearance of the [mandala ] cloth.[748]

**Verses of auspiciousness (*shis-brjod*).**

All immortal paths... may be auspicious.[749]

These are the steps of the main part (*dngos-gzhi*) of the consecration, arranged according to the ritual practice of the Glorious Lower Tantric College (*dpal-ldan Smad-rgyud Grwa-tshang*).[750]

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[744]Cf. R. 398.1-2.

[745]The supreme accomplishments are the attainment of the complete state of Buddhahood (cf. Rigzin 1986:112).

[746]*Bdag la dngos-grub mchog stsol-lags/ ting-'dzin kun-gyi 'bras-bu stsal/ sems-can kun la ci-'dod-par/ dngos-grub bla na med-pa stsol/*. J. 262.2-3; for English translation see B. 272.

[747]The basis and its dependent.

[748]Cf. J. 262.4-5. This is recited, of course, only in case of a cloth mandala (see *ibid.*).

[749]The complete text is found in J. 262.5-269.1.

[750]Cf. R. 355.2.

## The Concluding Rituals (*mjug-chog*).

Thirdly, as for the steps of the concluding rituals: [including] the propitiation ritual (*bskang-gso*) performed as usual.[751]

### Generating oneself as Rdo-rje-'jigs-byed-lha-bcu-gsum (*bdag-bskyed*).

Following the 'Jigs-byed ritual manual,[752]

> Oneself instantly...[753]

Perform the blessing of the *vajra* and bell,[754] the announcement; at the occasion of emanating and dissolving [the *lha*], [445] it is not necessary to fuse the sign (*mishan-ma*) and the essence (*ngo-bo*) etc.[755] Offer the *gtor-ma*s for the mundane and supramundane *lha*.[756]

> ... act in activity for the *Dharma* (*'phrin-las*)... which would pacify...[757]

### The propitiation ritual (*bskang-gso*).

[Follow the propitiation manual] from the blessings of the propitiation substances (*bskang-rdzas*)[758] until the hundred syllable mantra.[759]

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[751]The second half of this sentence is missing in copy B.

[752]This is the *bdag-bskyed* manual (J.).

[753]Cf. J. 85.3.

[754]Cf. R. 358.1.

[755]Cf. R. 358.4. This ritual action is performed only when an entry into the mandala (*bdag-'jug*) follows the self-generation (*bdag-bskyed*) (see DK 132.5-6). The concluding rituals do not include entry into the mandala.

[756]Cf. DK 172.2-174.5. First the *gtor-ma*s to the supramundane deities such as the deities of the mandala -- Rdo-rje-'jigs-byed, his consort etc., are offered (DK 172.2-173.2). These are followed by the *gtor-ma*s to the mundane deities such as the guardians of the directions (*phyogs-skyong*) (DK 173.2-174.5). The recitation following these offerings ends with the following phrase.

[757]Cf. R. 397.3.

[758]The propitiation manual used in Dga'-ldan-chos-'phel-gling (BS) is arranged differently from the one Khri-byang Rin-po-che is referring to. The blessing of the propitiation substances is found in BS 28.3-29.4. The performance, however,

## The pacifying fire offering (*zhi-ba'i sbyin-sreg*).

Then perform outdoors a pacifying fire offering according to the ritual manual.[760]

## Showing the mirrors (*me-long bstan-pa*) to the secondary receptacles.

When the fire offering is finished it is necessary to go to show the mirror [to those receptacles] to which it was not shown on the previous day.[761] Therefore the ritual master together with the assembly of monks put on their upper robes[762] and hats. With the ritual helper holding the mirror together with incense, and the assembly[763] continuously reciting the *ye dhar*...[764] while ringing their bells, they go to show [the mirror] to all those [receptacles] to which it was shown on the day of the preparation.[765] In front of each receptacle [they perform] the request to firmly abide (*brtan-bzhugs*),[766] the recitation of the verses of auspiciousness (*bkra-shis*),[767] the scatterring of the [empowered flowers],[768] etc., in an elaborate or brief manner according to the circumstances.

## The propitiation ritual continued.

Then having gathered back in the assembly hall (*yar-tshogs*) [continue to perform the propitiation] according the the ritual manual beginning with the hundred seed syllable (*yig-brgya*),[769] the confession (*bshags-pa*),[770] the propitiation (*bskang-*

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begins on BS 4.3.

[759]In copy B the words 'of the propitiation ritual' are added here (BS 24.3).

[760]See chapter 2.

[761]See R. 441.2.

[762]*Chos-gos, cîvara* (cf. R. 361.6-362.1).

[763]Copy B has *dmangs* for what looks like *jmang*.

[764]Cf. R. 360.1

[765]Cf. R. 441.2 and 367.6

[766]Cf. R. 441.2-444.1.

[767]Cf. R. 441.1.

[768]Cf. R. 442.5 and 443.3.

[769]Cf. BS 24.3.

[770]Cf. BS 23.4-28.4.

*ba*),[771] the averting (*bzlog-pa*),[772] the recitation (*bzlas-pa*),[773] the offering of *gtor-mas* (*gtor-'bul*):[774] the *gtor-mas* for casting outside (*gtor-rdzong*), the *gtor-mas* for the *ḍâkinîs* (*mkha'-'gro*), the general *gtor-mas* (*spyi-gtor*), and the *gtor-mas* for the lord[s] of the site (*gzhi-bdag*).[775] [446]

## Commanding the *Dharma* protectors (*chos-skyong bsgo-ba*).

[Recite] according to the consecration manual together with melody (*rta*).[776]

> May [you] protect [this] image for a long time from fire, earth, water and wind. May [you] act for perpetual auspiciousness, peace and increase every where, for this patron, his son[s, and] others, and also for me and my disciples.[777] May [you] bring about oceans of multitudes of offerings to these images at all times.

## Commanding the patron (*yon-bdag bsgo-ba* or *sbyin-bdag bsgo-ba*).

### A. Commanding.

At this interval set just in front of the ritual master a nice seat for the patron; on it draw a swastika[778] with white grain. In front of [this seat] place a table with a white cover. While the ritual master and the assembly of monks sit in their rows, the patron, well dressed and wearing a hat, ornaments and so forth, having made prostrations at the end of the rows of the assembly,[779] offers a ceremonial scarf

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[771]Cf. BS 29.4-41.3.

[772]Cf. BS 41.3-42.5.

[773]Cf. BS 42.5-46.6.

[774]Cf. BS 46.6-67.2.

[775]This is the outline of the propitiation ritual. The page numbers in BS supplied here refer only to the propitiation ritual for Mahâkâla. Similar propitiation are performed also for three additional protectors (see chapter 2).

[776]Cf. Ellingson 1979a and 1979b.

[777]This request is found in Abhayâkaragupta's Vajrâvali (Toh. 3140, p. 126.3-4).

[778]A symbol of well being.

[779]Near the entrance to the assembly hall.

(*mjal-dar*) to the ritual master and to the receptacles. If the circumstances make it possible [the patron] makes one circumambulation; [then] sits in the front.

> I have achieved the goal of consecrating these images you have requested especially as was taught. [447] As these purposes are completed, make offerings as you please.[780] Having completed the consecration as you have requested, make continuous offerings for seven days.

[Thus] command the patron[781] three times.[782] Place in the hand of the patron a flower garland. [The latter] holds it in between his joined palms. Place in front [of the patron] one complete set of offerings [consisting of] the two waters[783] and the [five] *upacâras*. In front of the ritual master place the [eight] auspicious substances.[784] Distribute flowers to the assembly.[785]

## B. Explaining the consecration ritual (*rab-bshad*).

Wearing his hat, the ritual master explains the *Dharma* ornamented with scriptural authority and reasoning (*lung-rigs*) according to the root texts. Extensively he explains the consecration and so forth.[786]

## C. Generating the patron as a *lha* (*sbyin-bdag lha-bskyed*).

[1] Cleanse with

*Oṃ Khaṅga-dhṛk Hûṃ Phaṭ.*

[2] Purify with

*Oṃ śûnyata...*[787]

[3] From the continuum of Emptiness this very patron

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[780]These verses are taken from the Consecration Tantra Derge, pp. 296.7-297.1.

[781]Copy B has *yon-bdag* for *mchod-yon*.

[782]Copy B has *gsum* for what looks like *gsume*.

[783]Cf. R. 430.2-3.

[784]See R. 448.2-451.5 below and chapter 2.

[785]In practice the flowers are substituted with white rice. All the arrangement except the last one had been made in Dga'-ldan-chos-'phel-gling in the break before this ritual action began.

[786]See chapter 2.

[787]Read *śûnyatâ* (cf. R. 367.6-368.1)

[appears] as glorious great Rdo-rje-'jigs-byed... with [her] left [leg she] embraces the father.[788]

## D. Offerings to the patron.

Cleanse and purify with

*Oṃ Khaṅga-dhṛk...*

Bless until [448]

*śapta.*[789]

Play the cymbals in *slang-sil.*

...of ocean of Victorious Ones...[790]

Offer the patron the two waters, the *upacâras* and music. The patron holds [each of the offerings] in both hands. [When the recitation] arrives to

*Oṃ sarvatathâgata...*

the ritual helper places [the offering] in front of the receptacle as in generation in front. [Recite until]

*śapta.*

Play the cymbals in *slang-sil.*

## E. Offering the eight auspicious substances (*bkra-shis rdzas-brgyad*).

### 1. Blessing the offering.

[1] Cleanse with

*Oṃ Khaṅga-dhṛk...*

[2] Purify.

[3] From the continuum of Emptiness the first letter of the name of each [auspicious substances appear] decorated with a drop (*thig-le*); from these arise the auspicious substances which remove any misfortune and bestow all the perfections of every want according to one's wishes.

### 2. The offering.

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[788]Cf. R. 368.1-3; DK 116.3-121.6; S 37-39.

[789]As usual.

[790]These are verse accompanying the offering of the two waters, *upacâras* and music. The complete text can be found in ZD 7-10.

The ritual master [recites]

1. Previously when the Goddess of Form (*gzugs-kyi lha-mo*) 'Od-'chang-ma offered a mirror to the Blessed One Śâkyamuni it was blessed as an auspicious implement. So also here and now, the patron and his attendants in dependence on the mirror implement become auspicious.

The assembly [joins] for the recitation of the last two words. Play the cymbals in *slang-sil*. Having briefly offered the mirror to the receptacle, just touch the hands of each member of the assembly [with the mirror] [449] and offer it to the patron. The ritual master leads the recitation [of the following verse] with melody.

The mirror, great ocean of Knowledge; having been purified as the supreme ocean of Knowledge, may this auspicious implement, which enjoys the completely pure *Dharma* without hindrance, also purify [our] obscurations.

Clang the cymbals three times. At the interval [after ?] both prose and verse the ritual helper offers the complete eight [auspicious] substances [one by one]. Play the cymbals as before.

2. [Previously when] the elephant Nor-skyong (Dhanapâla)[791] offered bezoar...[792]
The bezoar, medicine for overcoming the three poisons, the supreme medicine which brings about a complete realization of the nature of *dharmas* (*chos-nyid*), may this auspicious substance which annihilates the torment of the defilements (*nyon-mongs*, *kleśa*) also cure [our] suffering.

3. [Previously when] the farmer's daughter Legs-skyes-ma (Sujâtâ) offered curd...
The curd, the transformation into the essence of everything; having realized the completely pure essence, the supreme Knowledge, [450] may this auspicious substance, which transforms into the realm of all

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[791]Cf. chapter 2.

[792]See above, the mirror is replaced with bezoar.

qualities, also pacify [our] three poisons.

4. [Previously when] the young grass seller Bkra-shis (Svastika)[793] offered *dûrvâ* grass...
   The *dûrvâ* grass increases life; having completely accomplished the life of Rdo-rje-sems-dpa' (Vajrasattva), may this auspicious substance, which interrupt the flow of birth and death of the defilements, also increase [our] life[s].

5. [Previously when] the god Brahma offered a wood-apple fruit...
   The wood-apple fruit, the *Dharma* of cause, conditions and effect; may this auspicious substance, which purifies all mundane and supra-mundane activity as the supreme essence of Enlightenment, also accomplish all [our] aims.

6. [Previously when] the god Indra offered a conch shell coiling to the right...
   The conch, means for proclaiming the sound of the *Dharma* ; having purified as the very ocean of Knowledge, may this auspicious substance, which expounds the *Dharma* without mistake, [451] also attain the power of speech [for us].

7. [Previously when] the brahmin Dkar-rgyal offered vermillion...
   The red vermillion, the nature of power; having completely controlled all *dharmas* unmistakenly, may this auspicious substance, which constantly stabilizes the dominion of the *Dharma* kings, also make your dominion firm.

8. [Previously when] glorious Phyag-na-rdo-rje (Vajrapâṇi) the lord of the secret and *vidyâ* mantras offered the empowered substance of white mustard...
   The white mustard, a *vajra* 'type' (*rigs*, *gotra*), a power which completely subdues all obstructions, may this

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[793]See chapter 2.

auspicious substance, which transforms into perfect qualities, also pacify the obstruction.

Then the assembly put on their hats, holding flowers[794] [they recite]

The Buddha Rnam-gzigs (Vipaśyin)... may the teachings shine for a long time.[795]

## F. Offering gifts (*yon-'bul*).

Then having offered presents to the ritual master [452] and the assembly as much as he can afford, the patron pleases [them].

## Praises (*bstod*).

Praise according to the propitiation manual.

Myur-mdzad (Kurukulle)...[796]

## Final rituals.[797]

[Make] offerings and praises, dissolve the *lha* (*nyer-bsdu*), [recite] the concealed verses of auspiciosness (*bkra-shis bka'-rgya-ma*)[798] and

As the full extent of the sky...[799]

These are the steps of the concluding rituals.

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[794]In practice they hold an incense stick.

[795]The complete text of this very popular prayer can be found in P. 698-701. It begins with homage to the seven Buddhas of our aeon, the first of which is Rnam-gzigs.

[796]Cf. BS 52.4.

[797]These rituals are similar to those performed at the end of the first and second days, including the thanksgivings, the request for forbearance, deication of merit and aspiration, which are not listed below. However, their performance relies not on the manual of the entrance into the mandala (J), but on the propitiation manual (BS).

[798]These are the veses of auspiciosness fund at the end of the propitiation manual (BS 68.4-70.2).

[799]Cf. J. 268.5-269.1.

# APPENDIX

# A Selective Bibliography of Tibetan Textual Sources on Consecration


Karma-pa XV Mkha'-khyab-rdo-rje, (1871-1922) [Karma-pa]
"Bla-ma dgongs-pa 'dus-pa'i rab-gnas-kyi cho-ga bkra-shis brtsegs-pa nyin-gcig-ma'i 'don-zin mdor-bsdus." Collected Works (Paro, 1979) vol. 3, pp. 199-211.

Kun-dga'-dar-po, (late 15th-early 16th centuries) [Bka'-brgyud-pa]
"'Khor-lo bde-mchog snyan-brgyud lugs-kyi rab-gnas rgyas-'bring-bsdus-gsum 'dod-dgu 'byung-ba'i bang-mdzod." Bde-mchog Mkha'-'gro Snyan-rgyud or Ras-chung Snyan-rgyud (New-Delhi, 1973) vol. 2, pp. 549-583.

Kun-dga'-lhun-grub, Bde-chen-chos-'khor Yongs-'dzin II (1617-1678) ['Brug-pa]
"Rab-tu gnas-pa'i cho-ga mkhas-pa'i dgongs-rgyan." Collected Works (Darjeeling, 1985) vol. 2, pp. 241-265.

Kong-sprul Blo-gros-mtha'-yas, 'Jam-mgon (1813-1899) [Bka'-brgyud-pa/Ris-med]

1. "Mchod-rten brgya-rtsa-brgyad gdab-pa'i cho-ga mkhan-chen Zhi-ba-'tshos mdzad-pa-las nyung-ngur bsdus-pa dri-med lam 'jug." Collected Works (Paro, 1975) vol. 7, pp. 87-133. Also in Tibetan Stupa Consecration Texts (Thimphu, 1979) pp. 181-227. .
2. "Rten-gsum rab-tu gnas-pa'i cho-ga Kun-mkhyen Rang-byung yab-sras-kyi bzhed-pa'i snying-po bsdus-pa rnam-dag dgongs-gsal." Bka'-brgyud Sngags-mdzod (Tashijong, Palampur, H.P., 1974) vol. 6, pp. 379-399 and (Paro, Bhutan, 1982) vol. 5, pp. 369-389.

Klong-chen-rab-'byams-pa (arranged) (1308-1363) [Rnying-ma-pa]

1. "Shog-skya'i-skor / Mchod-rten rab-gnas rin-chen drwa-ba." Snying-thig Ya-bzhi (Mkha'-'gro Yang-thig) (New Delhi, 1976) vol. 9, pp. 461-472. Discovered by Padma-las-'brel-rtsal. (1291-1315?).
2. "Rin-chen shog-skya'i-skor / rab-tu gnas-pa'i cho-ga ye-shes dri-med." *Ibid.* pp. 472-475. Discovered by Padma-las-'brel-rtsal. (1291-1315?).

Khams-sprul III Kun-dga'-bstan-'dzin (1680-1728) ['Brug-pa]
"Rab-gnas me-tog bsgrub-ba'i cho-ga spyi-mdor bkod-pa byin-rlabs phung-po." Collected Minor Works and Teachings of the Third Khams-sprul (Tashijong, Palampur, 1978) vol. 3, pp. 89-93. Also in Rtsib-ri Spar-ma (Darjeeling, 1984) vol. 11, pp. 125-130; separately published under the same title in 3 folios (n.p., n.d.); and

in National Archives, Kathmandu, reel no. E 798/12 and E 804/11, in 3 folios (from the Rtsib-ri Spar-ma).

Khams-sprul V Sgrub-brgyud-nyi-ma (1781-1847) ['Brug-pa]
"Rdo-rje mi-'khrugs-ba'i sgo-nas rten-gsum rab-gnas-kyi cho-ga nyung-ngu byin-brlabs bdud-rtsi'i sprin-phung." Collected Minor Works and Teachings of the Fifth Khams-sprul Sgrub-brgyud-nyi-ma (Tashijong, Palampur, 1978) vol. 2, pp. 97-109.

Khams-sprul VIII Skal-bzang-don-brgyud-nyi-ma (1931-1980) ['Brug-pa]
"Yang-zab dkon-mchog spyi-'dus sgo-nas rab-gnas khyer-bde bya-tshul bitas- chog-ma." Collected Works vol. 3, pp. 387-401.

Khu-tsha Zla-'od (rediscoverer, b. 1024) [Bon-po]
"Spa-gro'i tsha-tsha'i rab-gnas shog-gcig-ma." Sku Gsung Thugs-kyi Rten-la Rab-tu Gnas-pa'i Cho-ga: A Collection of Bonpo Ritual Texts for Use in the Consecration and Vivification of Stûpas, Temples, Images, and Scriptures (New Thobgyal, H.P., 1973) pp. 257-262.

Khyung-tshang-pa Ye-shes-bla-ma, (1115-1176) [Bka'-brgyud-pa]
"Snyan-brgyud chos-skor las: Rab-gnas rgyas-pa'i cho-ga." Bde-mchog Mkha'-'gro Snyan-rgyud or Ras-chung Snyan-rgyud (New-Delhi, 1973) vol. 2, pp. 525-543.

Khri-byang Blo-bzang-ye-shes-bstan-'dzin-rgya-mtsho (1901-1981) [Dge-lugs-pa]

1. "Dgon-gnas Stag-brag Bsam-gtan-gling-du rab-tu gnas-pa'i cho-ga dge-legs rgya-mtsho'i char-'bebs dpal-ldan Smad-rgyud-pa'i phyag-bzhes ltar mdzad rgyu nag-'gros-su bkod-pa." Collected Works (New Delhi, 1978) vol. 2, pp. 439-494. Also in Dgon-gnas Stag-brag Bsam-gtan-gling-gi Phyag-bzhes Mdo-sngags Chos-spyod (New Delhi, 1975) vol. 3, pp. 355-454.
2. "Dpal-ldan Stod-rgyud Grwa-tshang-gi phyag-bzhes ltar Gsang-'dus dang Bde-mchog-gi cho-ga dang 'brel-bar rab-gnas dge-legs char-'bebs bya-tshul." Collected Works vol. 2, pp. 495-541. Also in Rgyud-stod Grwa-tshang-gi Chos-spyod (Bomdila, Arunachal Pradesh, 1977) vol. 4, pp. 567-613. Based on a work by Shar-chen Ngag-dbang-tshul-khrims, under whose name this very same text has been published separately.
3. "Dpal-ldan Stod-rgyud lugs-kyi rab-gnas dge-legs char-'bebs-kyi ngag-'don phyogs-bsgrigs gsal-byed me-long." Rgyud-stod Grwa-tshang-gi Chos-spyod (Bomdila, Arunachal Pradesh, 1977) vol. 1, pp. 451-519.

Mkhas-grub-rje Dge-legs-dpal-bzang, (arranged) (1385-1438) [Dge-lugs-pa]
"Shog-dril bcu-gsum-pa Mgon-po'i rab-gnas." Rgyal-po Chen-po Mig-mi-bzang-gi Mtshar-byed Rta'i Rgyal-po-la Zhus-pa'i Dpal Nag-

po Chen-po Ye-shes-kyi Mgon-po Phyag-drug-pa'i Rgyud Le'u Brgyad-pa sogs Mkhas-grub Thams-cad Mkhyen-pa Dge-legs-dpal-bzang-gi Mkhas-grub Be-bum-du Grags-pa short title: Mkhas-grub Be-bum (Delhi, 1973) pp. 386-393.

Mkhyen-brtse'i-dbang-po (1819-1892) [Ris-med]

1. "Rab-tu gnas-pa cho-ga mdor-bsdus-pa bkra-shis rdzogs-ldan-gyi sprin-phung." Sgrub-thabs Kun-btus (Dehradun, 1970) vol. 10, pp. 463-521.
2. "Rab-gnas bkra-shis 'dod-'jo'i snying-po nye-bar bsdus-pa." Collected Works (Gangtok, 1979) vol. 16, pp. 141-164. Also in National Archives, Kathmandu, reel no. E 1834/12, 23 folios. The manuscript is incomplete; it ends on p. 162.4 of the reprinted version.
3. "Rten-gsum rab-gnas-pa'i cho-ga snying-po dril-ba dge-legs char-'bebs." *Ibid.* pp. 225-245. Also in the Rin-chen Gter-mdzod (Paro, 1976) vol. 66, pp. 407-427 (where the author/rediscoverer is called Rig-pa-'dzin-pa Mañju-ghoṣa).
4. "Kun-rig-la brten-pa'i rab-tu gnas-pa 'bring-po'i cho-ga phrin-las rab-tu rgyas-byed." Collected Works vol. 20, pp. 327-360.

Gung-thang-pa Dkon-mchog-bstan-pa'i-sgron-me (1762-1823) [Dge-lugs-pa]

1. "Rab-gnas dge-legs char-'bebs-kyi phyag-len mtha'-dag gsal-bar bshad-pa legs-byas sprin-gyi sgra-dbyangs." Collected Works (New-Delhi, 1975) vol. 8, pp. 56-94.
2. "Rab-gnas-kyi lo-rgyus gtso-bor gyur-pa'i bshad-pa." *Ibid.* pp. 95-109.
3. "Bde-bar gshegs-pa'i thugs-kyi rten sa-tstsha 'debs cho-ga dang rab-gnas mdor-bsdus-kyi skor." *Ibid.* pp. 386-400.

Go-ram-pa Bsod-nams-seng-ge (1429-1489) [Sa-skya-pa]

"Rab-gnas cho-ga dge-legs rgya-mtsho." The Complete Works of the Great Masters of the Sa Skya Sect of the Tibetan Buddhism (The Toyo Bunko, Tokyo, 1969) vol. 15, pp. 248-257.

Grags-pa-rgyal-mtshan (1147-1216) [Sa-skya-pa]

"Arga'i cho-ga dang rab-tu gnas-pa don gsal-ba." The Complete Works of the Great Masters of the Sa Skya Sect of the Tibetan Buddhism (The Toyo Bunko, Tokyo, 1968) vol. 4, pp. 237-252.

Gling-ras-pa Padma-rdo-rje (1128-1188) ['Brug-pa]

1. "Rab-gnas-kyi sa-bcad." Collected works (Tashijong, Palampur, 1985) pp. 303-305.
2. "Rab-gnas-kyi cho-ga." *Ibid.* pp. 307-321.

Rgod-kyi-ldem-phru-can (1337-1408) [Rnying-ma-pa]

1. "Sgron-ma drug-gi sgo-nas dang-po sogs gnad gsum 'dus-pa rab-gnas-kyi man-nag." Chos-nyid rang-gsal-gyi sgrub-thabs (n.p., n.d.) pp. 477-489.
2. "Rig-'dzin gdung-sgrub-gyi rab-tu gnas-pa'i cho-ga bse-sgrom smug-po nas byon-pa." *Ibid.* pp. 491-525.
3. "Rab-tu gnas-pa'i mcho-ka [cho-ga]: Bkra-shis dpal-'bar 'dzam-glings brgyan (rgyan) 'byon." National Archives, Kathmandu, reel no. E 1260/31, 33 folios.
4. "Rab-tu gnas-pa'i mcho-ga [cho-ga] se- [bse] sgrom-ma'i dag- [ngag] 'don-gyis rim-pa." National Archives, Kathmandu, reel no. E 1264/3, 23 folios.[1]

Rgyal-sras VI Skal-bzang-thub-bstan (b. 1743) [Dge-lugs-pa] (arranged)
"Rab-tu gnas-pa'i cho-ga lag-len-du dril-ba dge-legs rgya-mthso'i char-'bebs zhes-bya-ba dang rab-gnas bsdus-pa ar-chog-gi bde-bklag cho-ga bcas." Rnam-pa rgyal-ba'i grwa-tshang phan-bde legs-bshad gling-'dus sde'i zhal-'don-gyi rim-pa phyogs-gcig-tu sdebs-pa (Delhi, 1977) vol. 2, pp. 2-78.

Ngag-dbang-chos-kyi-rgyal-mtshan, Cog-ra[gra] VII (early 20th century) ['Brug-pa]
"Bde-mchog lhan-skyes-kyi dkyil-chog bdud-rtsi'i gter-bum dang 'brel-ba'i rab-gnas mdor-bsdus." Rtsib-ri Spar-ma (Darjeeling, 1984) vol. 11, pp. 101-124. Also published separately under the same title in 12 folios (n.p., 1969); and in National Archives, Kathmandu, reel no. E 798/11.

Ngag-dbang-legs-grub = Ngag-dbang-blo-gros-snying-po-gzhan-phan-mtha'-yas-pa'i-'od-zer (1874-1952) [Sa-skya-pa]
1. "Rab-gnas dpal-'byor rgya-mtsho-mar grags-pa'i lag-len dang ngag-'don-gyi rim-pa mtho-ris legs-byas-kyi rdzing-ring." Lam-'bras Tshogs-bshad (Dehra Dun, H.P., 1985) vol. 6, pp. 523-619. Also in Rgyud-sde Kun-btus ed., Blo-gter-dbang-po (Delhi, 1972) vol. 29, pp. 480-576.
2. "Dpal Kye-rdo-rje'i rnal-'byor-la brten-pa'i rab-gnas mdor-bsdus-pa dpal-'byor rgya-mtsho srub skyes lha'i bcud-len." Lam-'bras Tshogs-bshad (Dehra Dun, H.P., 1985) vol. 6, pp. 483-521. Also in Rgyud-sde Kun-btus vol. 29, pp. 577-615.
3. "Tshe-dpag-med Lha-dgu'i dkyil-'khor-la brten-pa'i rab-gnas bsod-nams rgya-mtsho." Rgyud-sde Kun-btus vol. 2, pp. 168-196.
4. "Ngan-song sbyong-rgyud-nas bshad-pa'i sbyin-sreg ro-sreg mchod-rten-gyi cho-ga rab-gnas mdor-bsdus-pa'i lag-len shin-tu gsal-bar." Rgyud-sde Kun-btus (Delhi, 1971) vol. 6, pp. 253-295. Also in Sa-

[1]The title page of this text was mistakenly exchanged with that of the following one Bar-mdo- [do] l skyobs-ma'i smon-sam [smon-lam] bsal- [gsal] ba'i med song [me-long] reel no. E 1264/4.

skya-pa'i Lugs-kyi Kun-rig Cho-ga'i Skor (Dehradun, 1985) work *Ja* in 27 folios.

Ngor-chen Kun-dga'-bzang-po (1382-1456) [Sa-skya-pa]
"Dpal Gsang-ba-'dus-pa'i rab-gnas-kyi cho-ga bkra-shis rgya-mtsho." The Complete Works of the Great Masters of the Sa Skya Sect of the Tibetan Buddhism (The Toyo Bunko, Tokyo, 1969) vol. 10, pp. 138-151.

Dngul-chu Dharma-bhadra (1772-1851) [Dge-lugs-pa]
"Rab-gnas legs-bshad gnad-bsdus." Collected Works (New Delhi, 1980) vol. 5, pp. 181-192. Also in National Archives, Kathmandu, reel no. A 767/2 (there are a number of texts under this number; the consecration text appears towards the end).

Rnga-rgod Nam-mkha'-seng-ge (1712-1780) [Dge-lugs-pa]
"Rab-gnas-kyi cho-ga phan-bde'i ku-mud bzhad-pa'i zla-shel." Collected Works (Delhi, 1982) vol. 1, pp. 447-463.

Lcang-skya I Ngag-dbang-(blo-bzang)-chos-ldan (1642-1714) [Dge-lugs-pa]

1. "Gzungs-gzhug dang gnod-sbyin 'khor-lo sogs rab-gnas bya-tshul phun-tshogs char-'bebs." Collected Works The Tibetan Tripitaka Peking edition, [extra volumes] (Tokyo-Kyoto, 1961) no. 6302, vol. 164, pp. 90.2.1-93.1.7.
2. "Rab-gnas bkra-shis snye-ma'i lhan-'thabs." *Ibid.* no. 6303, pp. 93.1.7-98.2.2.
3. "Rab-gnas dge-legs rgya-mtsho'i char-'bebs zhes-bya-ba'i zur-'debs." *Ibid.* no. 6304, pp. 98.2.2-101.5.1. Also in Stod-rgyud Grwa-tshang Chos-spyod (Bomdila, Arunachal Pradesh, 1975) vol. 1, pp. 427-449.
4. "Srung-pa rab-gnas bya-tshul." *Ibid.* no. 6305, pp. 101.5.1-102.5.2
5. "Rab-gnas mdor-bsdus lag-tu blang-bde." *Ibid.* no. 6309, pp. 113.4.6-116.3.3.
6. "Rab-gnas rta-thog-ma'i ngag 'don nag 'gros-su bkod-pa." Stod-rgyud Grwa-tshang Chos-spyod (Bomdila, Arunachal Pradesh, 1975) vol. 1, pp. 373-383. Also in Dgon-gnas Stag-brag Bsam-gtan-gling-gi Phyag-bzhes Mdo-sngags Chos-spyod (New Delhi, 1975) vol. 3, pp. 454-468.

Lcang-rgyab Khri-zur Mkhyen-rab-yon-tan-rgya-mtsho, the 88th Dga'-ldan-khri Rin-po-che, abbot (1914-1919) [Dge-lugs-pa]
"Lo-gyon ril-bu'i sbyar-thabs dang/ de'i las-chogs-nas byung-ba'i ril-sgrub/ gzhan-yang nyer-mkho 'ga'-zhig bcas." (but *dkar-chag* title: "Lo-gyon ril-bu'i sbyar-thabs dang las-tshogs ril-sgrub/ kel-rtsis rab-gnas bshad-pa bcas)" Collected Works (New-Delhi, 1976) pp. 111e-122e.

Lcang-lung Paṇḍi-ta Ngag-dbang-blo-bzang-bstan-pa'i-rgyal-mtshan (1770-1846) [Dge-lugs-pa]
"Rab-gnas mdor-bsdus bya-tshul." Collected Works (Delhi, 1975) vol. 1, pp. 175-182.

Cha-har Dge-bshes Blo-bzang-tshul-khrims, (1740-1810) [Dge-lugs-pa]
"Rab-gnas-kyi cho-ga dngos-grub kun-'byung." Collected Works (New-Delhi, 1973) vol. 4, pp. 601-608.

Mchog-'gyur-gling-pa (1829-1870) [Rnying-ma-pa]
"Bla-ma'i thugs sgrub bar-chad kun-sel-gyi cha-lag khrus-kyi cho-ga zla-ba'i bdud'-rtsi." Rin-chen gter-mdzod (Paro, 1978) vol. 68, pp. 423-437.

'Jam-dbyangs-bzhad-pa I Ngag-dbang-brtson-'grus (1648-1721/2) [Dge-lugs-pa]
1. "Rab-gnas-kyi cho-ga bklags-pas don-grub dge-legs-kyi gter-chen bkra-shis rab-rgyas." Collected Works (New-Delhi, 1974) vol. 1, pp. 374-421.
2. "Rab-gnas bkra-shis snye-ma'i zur-rgyan dgos-'dod kun-ster." *Ibid.* pp. 422-438.
3. "Rab-gnas-kyi bshad-pa kun-mkhyen chen-po 'Jam-dbyangs-bzhad-pa'i-rdo-rjes mdzad-par grags-pa." *Ibid.* (New-Delhi, 1972) vol. 4, pp. 667-680.

'Jam-dbyangs-bzhad-pa II Dkon-mchog-'jigs-med-dbang-po (1728-1791) [Dge-lugs-pa]
"Rab-gnas-kyi bshad-pa skal-bzang kha-'byed." Collected Works (New-Delhi, 1971) vol. 9, pp. 841-857.

'Jig-rten-mgon-po Rin-chen-dpal, 'Bri-gung-chos-rje (1143-1217) ['Bri-gung-pa]
1. "Chos-rje rin-po-che'i rab-gnas-kyi lde-mig zhal-gdams." Collected Writings (New Delhi, 1970) vol. 4, pp. 184-189.
2. "Rab-tu gnas-pa'i cho-ga'i rim-pa." *Ibid.* pp. 189-190.
3. no title, first line: "Na-mo ratna-gu-ru/ 'di-ltar rab-tu gnas-pa gshegs-su gsol-ba dang." *Ibid.* pp. 26-9.

'Jigs-med-gling-pa, Kun-mkhyen (1729/30-1798) [Rnying-ma-pa]
1. "Rab-gnas-kyi rgyud-las gsung-pa'i mchod-phreng kun-tu rgyu." Collected Works (Gangtok, 1975) vol. 8 (Klong-chen Snying-thig, part 2) pp. 1357-1359.
2. "Rten-gsum rab-tu gnas-pa'i cho-ga bkra-shis 'dod-'jo." Collected Works vol. 8, pp. 1361-1415. Also in Rin-chen Gter-mdzod (Paro, 1978) vol. 108, pp. 687-736.
3. "'Khor-los mtshon-pa'i gsung-rten spyi-khyab-la rab-gnas bya-ba'i cho-ga phyag-rgya bzhi-ldan." Collected Works (Paro, Bhutan, 1985) vol. 8, pp. 253-263.

Rje Mkhan-po XIII Yon-tan-mtha'-yas (1724-1783) ['Brug-pa]

1. "Bde-mchog dpal-po gcig-pa'i rab-gnas-kyi cho khrigs gzhan-phan nor-bu." Collected Works vol. 2, (n. p., 1975) first work.
2. "Thub-dbang-la brten-pa'i rab-gnas bsdus-pa Rje-btsun Shâkya-rin-chen-gyi mdzad-srol." *Ibid.* second work.

Nyang-ral Nyi-ma-'od-zer (1124-1192) [Rnying-ma-pa]

"Bka'-brgyad bde-gshegs-'dus-pa-las byin-brlabs rab-gnas-kyi cho-ga." Bka'-brgyad Bde-gshegs 'Dus-pa (Paro, 1979) vol. 5, pp. 283-319.

Nyi-ma-bstan-'dzin (1813-1875) [Bon-po]

"'Gu-ru Rno-rtse'i [Gu-ru Rnon-rtse'i] rab-gnas." Rtsa gsum Bon-skyong spyi-bsdus-kyi sgrub-skor (Dolanji, 1985) pp. 229-231.

Nyin-rdzong Khri-pa Dkon-mchog-don-grub-chos-dbang (b. 1656) ['Bri-gung-pa]

"Rab-gnas rgyud don rab-gsal-gyi lag-len." Collected Works (Bir, H.P., 1985) pp. 37-43.

Târanâtha (b. 1575) [Jo-nang-pa]

1. "Rab-gnas-kyi cho-ga 'gro-phan rgyas-byed." Collected Works (Leh, 1985) vol. 13, pp. 613-657. Also in National Archives, Kathmandu, reel no. A 749/1, 23 folios.
2. "Rab-gnas 'gro-phan rgyas-byed-kyi lhan-thabs chos-rgyas." *Ibid.* pp. 659-689. Also in National Archives, Kathmandu, reel no. B 635/3, 16 folios.

Gter-bdag-gling-pa 'Gyur-med-rdo-rje (1646-1714) [Rnying-ma-pa]

1. "Sku gsung thugs-kyi-rten rab-tu gnas-pa'i cho-ga rgyud dang man-ngag-gi don rab-tu 'char-bar byed-pa'i 'grel-byed legs-par bshad-pa'i rol mtsho." Methods for the Consecration and Vivification of Buddhist Icons, Books and Stupas (Tashijong, Palampur, 1970) pp. 1-36 [first text].
2. "Rab-gnas dge-legs 'dod-'jo'i yon-bdag bsgo-ba'i stong thun nyer mkho." *Ibid.* pp. 1-19 [second text] Also in the Rin-chen Gter-mdzod (Paro, 1976) vol. 66, pp. 329-352 and in Rnying-ma Bka'-ma Rgyas-pa (Darjeeling, 1982-3) vol. 21, pp. 125-153.
3. "Rab-gnas yon-bsgo'i stong thun snying-por dril-ba." Methods for the Consecration and Vivification of Buddhist Icons, Books and Stupas pp. 20-24 [third text] Also in the Rin-chen Gter-mdzod (Paro, 1976) vol. 66, pp. 353-359; in Rnying-ma Bka'-ma Rgyas-pa vol. 21, pp. 155-163; and in National Archives, Kathmandu, reel no. E 1834/13, 5 folios.
4. "Rten-gsum rab-tu gnas-pa'i cho-ga dge-legs 'dod-'jo." Rin-chen Gter-mdzod vol. 66, pp. 273-327. Also in Rnying-ma Bka'-ma Rgyas-pa vol. 21, pp. 61-124.

5. "Rab-tu gnas-par byed-pa'i cho-ga'i lag-len gsal-bar byed-pa legs-par bshad-pa'i rol mtsho." Rin-chen Gter-mdzod vol. 66, pp. 361-406. Also in Rnying-ma Bka'-ma Rgyas-pa vol. 21, pp. 169-223.
6. "Zab-lam bde-gshegs kun-'dus las: Rab-gnas ye-shes byin-'bebs." Thugs-rje-Chen-po Bde-gshegs Kun-'dus Chos-skor (selection) (Dehra Dun, 1975) vol. 1, pp. 225-233.
7. "Thugs-rje chen-po bde-gshegs kun-'dus-kyi rab-gnas ye-she byin-'bebs-kyi cho-ga'i gsal-byed." *Ibid.* pp. 485-507.
8. "Rab-tu gnas-par byed-pa'i cho-ga mdor-bsdus-pa rgyud-don snying-po." National Archives, Kathmandu, reel no. L 112/20, 16 folios. Authorship questionable.

Thu'u-bkwan Blo-bzang-chos-kyi-nyi-ma (1737-1802) [Dge-lugs-pa]
"Rta-mgrin gsang-sgrub-kyi sgo-nas rab-gnas byed-tshul byin-rlabs-kyi rol mtsho." Collected Works (New Delhi, 1971) vol. 6, pp. 695-722.

Dad-pa Mkhan-po, Blo-bzang-thugs-rje (@1770-@1835) [Dge-lugs-pa]
1. "Rab-gnas chen-mo'i skabs-kyi bshad-pa bya-tshul 'dod-rgu'i dpal-ster." Collected Works (New-Delhi, 1976) pp. 65d-73d. Also in National Archives, Kathmandu, reel no. E 864/2.
2. Gsang Bde 'Jigs Gsum so-so dang 'brel-ba'i rab-tu gnas-pa'i cho-ga dge-legs rgya-mtsho'i char-'bebs-kyi zin-bris dwangs-shel me-long. 90 pp. (Tibetan Cultural Press: Dharamsala, n.d.)

Dam-tshig-rdo-rje, compiled and arranged (19th century) (Khal-kha) [Dge-lugs-pa]
1. "Dpal Padma-dbang-chen Yang-gsang Khros-pa'i dkyil-chog-gi cha-lag slob-ma lhag-gnas dang dkyil-'khor rab-gnas bya-tshul bde-chen lam-stegs la." Padma Dbang-Chen Rta-mgrin Yang-gsang Khros-pa'i Chos-skor. (Delhi, 1979) vol. 2, pp. 248-261.
2. "Sku gsung thugs rten rab-tu gnas-pa'i cho-ga dge-legs kun-'byung la." *Ibid.* vol. 3, pp. 246-263.

Dil-dmar Dge-bshes Bstan-'dzin-phun-tshogs (18th century)
"Rab-gnas-kyi rgyas-bshad 'jam-mgon dgyes-pa'i bzhad-gad phun-tshogs bkra-shis cha-brgyad." Rab-gnas rgyas-bshad (Tashijong, Palampur, 1970) pp. 1-62.

Gdong-thog Bstan-pa'i rgyal-mtshan, Tre-hor [Dhongthog T.G.] (1933- ) [Sa-skya-pa]
"Rab-gnas mdor-bsdus bya-tshul." Gsang-chen Chos-kyi Bdud-rtsis Myos-pa'i Mgrin-glu Thol-byung Dad-pa'i Rang-sgra [first title] (New Delhi, 1978) pp. 7-8.

Bdud-'joms Rin-po-che 'Jigs-bral-ye-shes-rdo-rje (1904-1987) [Rning-ma-pa]

1. "Zab-lam mkha'-'gro'i phrin-las dang 'brel-bar rab-gnas-kyi cho-ga mdor-bsdus bkra-shis char-'bebs." Collected Writings (Kalimpong, 1979) vol. 16, pp. 203-218.
2. "Rab-gnas-kyi cho-ga" contained in "Dkyil-'khor thams-cad-kyi ngo-bo bla-ma mchod-pa'i cho-ga gzhan-phan phrin-las dang bcas-pa tshogs-chen shing-rta." *Ibid.* vol. 15, pp. 65-75.

'Dul-'dzin Grags-pa-rgyal-mtshan (1374-1434) [Dge-lugs-pa]
1. "Rab-gnas rgyas-ba'i zin-bris." Collected Works of Tsong-kha-pa (New Delhi, 1979) vol. 13, pp. 337-407. Also in National Archives, Kathmandu, reel no. E 857/25.
2. "Rab-tu gnas-pa'i cho-ga rgyas-'bring-bsdus-gsum bkra-shis rgyas-byed yid-bzhin nor-bu." Dkyil-'khor brgya-rtsa nor-bu phreng-ba (New-Delhi, 1983) vol. 2, pp. 41-108.

Paṇ-chen Bla-ma I Blo-bzang-chos-kyi-rgyal-mtshan (1570-1662) [Dge-lugs-pa]
"Rab-tu gnas-pa'i cho-ga lag-len-du dril-ba dge-legs rgya-mtsho'i char-'bebs." Collected Works (New Delhi, 1973) vol. 4, pp. 813-874. Also in the National Archives, Kathmandu, reel no. E 850/2, 34 folios and E 890/17, 29 folios (printer colophon is missing in both).

Paṇ-chen Bla-ma III [Blo-bzang] Dpal-ldan-ye-shes (1738?-1780) [Dge-lugs-pa]
"Shangs Dga'-ldan-bde-chen-rab-rgyas-gling chen-po'i gtsug-lag-khang rten dang brten-par bcas-pa gsar bskrun skabs Skyabs-mgon chen-pos mdzad-pa'i dpal Rdo-rje-'jigs-byed-kyi sgo-nas rab-tu gnas-pa'i cho-ga mdor-bsdud bya-tshul." Collected Works (New-Delhi, 1978) vol. 7, pp. 71-79. Also in Bkra-shis Lhun-po'i Rgyud-pa Grwa-tshang-gi Rig-sngags 'Chang-ba-rnams-kyi 'Don-cha'i Rig-pa (Delhi, 1975) vol. 2, pp. 431-439.

Paṇchen Lama VI Chos-kyi-nyi-ma (1883-1937) [Dge-lugs-pa]
1. "Rab-bshad dge-legs yongs-'du'i snye-ma." Collected Works (New Delhi 1974) vol. 3, pp. 281-289.
2. "Rab-bshad dge-legs gru-char 'jo-pa'i sprin-phung." *Ibid.* pp. 290-301.
3. "Rab-bshad dge-legs sgo-brgya 'byed-pa'i lde-'phrul." *Ibid.* pp. 302-311.

Padma-dkar-po, Kun-mkhyen (1527-1592) ['Brug-pa]
"Bla-med lugs-kyi rab-gnas-kyi cho-ga yan-lag bzhi-pa." Collected Works vol. 16, pp. 607-630.

Padma-'phrin-las Rdo-rje-brag Rig-'dzin (1641-1717) [Rnying-ma-pa]
"Rab-tu gnas-pa'i rnam-par nges-pa rgyud-don rgya-mtsho gsal-bar byed-pa nor-bu'i snying-po." Rituals of Rdo-rje-brag (Leh, 1973) vol. 1, pp. 1-285.

Phag-mo-gru-pa Rdo-rje-rgyal-po (1110-1170) [Bka'-brgyud-pa]

1. "Rab-gnas dpe-mdzod-ma." Collected Works (Gangtok, 1976) vol. 1, pp. 645-672.
2. "Khro-phu-ba'i Dge-bshes Rgyal-tshas zhu-ba rab-gnas tshig-don." *Ibid.* pp. 673-686.
3. "Rab-gnas gsang-sngags-lugs dang mdo-lugs-ma." *Ibid.* pp. 687-700.
4. "Rab-gnas sa-bcu-ma Jo-bo-rje-la bstod-pa." *Ibid.* pp. 701-722.

Phrin-las-rgya-mtsho, Sgrub-sde Sprul-sku (19th century) [Bka'-brgyud-pa/Ris-med]

"Rab-gnas yon-bsgo'i skabs-kyi stong-thung (gtong-thun) 'jug bde phun-tshogs bkra-shis cha-brgyad." Rab-gnas rgyas-bshad (Tashijong, Palampur, 1970) pp. 63-88.

'Phags-pa Blo-gros-rgyal-mtshan (1235-1280) [Sa-skya-pa]

"Rab-tu gnas-pa'i phyag-len mdor-bsdus." The Complete Works of the Great Masters of the Sa Skya Sect of the Tibetan Buddhism (The Toyo Bunko, Tokyo, 1968) vol. 7, pp. 36-38.

Bu-ston Rin-chen-grub (1290-1364) [Zha-lu-pa]

1. "Dpal Dus-kyi 'khor-lo'i rab-tu gnas-pa'i cho-ga bkra-shis dpal-'bar." Collected Works (New Delhi, 1965) vol. 5, pp. 483-543.
2. "Rab-gnas bkra-shis rgyas-byed" *dkar-chag title*: "Rnal-'byor rgyud dang mthun-ba'i rab-gnas-kyi cho-ga bkra-shis rab-tu gnas-pa." *Ibid.* (New Delhi, 1968) vol. 12, pp. 479-541.
3. "Rab-gnas bkra-shis rgyas-byed cho-ga'i sdom-don." *Ibid.* pp. 543-545.
4. "Mi-'khrugs-pa-la brten-nas rab-tu gnas-pa'i cho-ga byed-thabs phun-tshogs dpal-'byung." *Ibid.* (New Delhi, 1971) vol. 27, pp. 627-642.

Brag-phug Dge-bshes Dge-'dun-rin-chen (1926- ) ['Brug-pa]

1. "Bde-mchog bcu-gsum-ma dang sbyar-ba'i rab-gnas shin-tu rgyas-pa rgyud lung man-ngag-gi bang-mdzod (rab-gnas rgyas-pa)." Rituals of the Thirteen Deity Mandala of Cakrasamvara of the Bhutanese Tradition (Thimphu, 1978) vol. 1, pp. 187-361. Also in his Collected Works (Mandi, H.P., 1985) vol. 5, pp. 453-627.
2. "Bla-med lugs-kyi bskyed cho-ga dang sbyar-ba'i rab-gnas 'bring-po sta-gon dang bcas-pa (rab-gnas 'bring-po)." Rituals of the Thirteen Deity Mandala of Cakrasamvara of the Bhutanese Tradition vol. 1, pp. 363-425. Also in his Collected Works vol. 5, pp. 629-691.
3. "Rab-gnas-kyi cho-ga shin-tu bsdus-pa khang-bzang rab-gnas-su grags-pa (rab-gnas bsdus-pa)." Rituals of the Thirteen Deity Mandala of Cakrasamvara of the Bhutanese Tradition pp. 427-442. Also in his Collected Works vol. 5, pp. 693-708.

4. "Bde-mchog rab-gnas yan-lag bzhi-pa sta-gon dang bcas-pa bklag-chog-tu bkod-pa." Collected Works vol. 5, pp. 709-837.

Bru Rgyal-ba-g.yung-drung (1242-1290) [Bon-po]

"Rab-gnas don-gsal khrig-ma." Sku Gsung Thugs-kyi Rten-la Rab-tu Gnas-pa'i cho-ga: A Collection of Bonpo Ritual Texts for Use in the Consecration and Vivification of Stûpas, Temples, Images, and Scriptures (New Thobgyal, H.P., 1973) pp. 29-127.

Blo-gter-dbang-po (late 19th century - early 20th century) [Sa-skya-pa/Ris-med]

"Rab-gnas mdor-bsdus dge-legs rin-po-che'i 'byung-gnas." Sgrub-thabs Kun-btus (Dehra Dun, 1970) vol. 10, pp. 522-535.

Dbal-mang Dkon-mchog-rgyal-mtshan (1764-1853) [Dge-lugs-pa]

"Rab-gnas-kyi phyag-len mthong-brgyud zin-bris." (Notes made by Dbal-mang on the teachings of the 'Jam-dbyangs-bzhad-pa tradition). Collected Works (New-Delhi, 1974) vol. 7, pp. 479-531b.

Dbang-chen-'bum, Ban-chung [Rnying-ma-pa]

"Rab-gnas dge-legs 'dod-'jo'i lag-len mkhas-pa dga'-bskyed." National Archives, Kathmandu, reel no. E 1885/4, 26 folios. Written in the tradition of Smin-gling monastery in Zhe-chen-bstan-gnyis-dar-rgyas-gling. In text no. E 1885/5 the author's name is Dâ-ri-dra-ba Dbang-chen-'bum.

'Ba'-ra-ba Rgyal-mtshan-dpal-bzang (1310-1391) ['Ba'-ra-ba]

"Rab-gnas-kyi cho-ga bkra-shis-kyi gter-mdzod." Collected Writings (Dehra Dun, 1970) vol. 10, pp. 549-583.

'Brug-chen III 'Jam-dbyangs-chos-kyi-grags-pa (arranged) (1478-1523) ['Brug-pa]

"Rab-tu gnas-pa'i cho-ga byin-rlabs dpal-'bar." Ras-chung snyan-rgyud gsar-ma (Tashijong, Palampur, 1985) vol. 1, pp. 319-383.

'Brug-chen VIII Kun-gzigs-chos-kyi-snang-ba (17[illegible]-1822) ['Brug-pa]

1. "Dpal-gyi Bsam-yas rab-gnas dus bkra-sh[illegible]rgyad dang rgyal-srid sna bdun-gyi bshad-pa mdor-bsdus." [illegible] Works (Rewalsar, 1985) vol. 2, pp. 785-796. Al[illegible]gnas rgyas-bshad (Tashijong, Palampur, 1970).
2. "Bla-med lugs-kyi rab-gnas-kyi cho-ga y[illegible]." Collected Works vol. 16, pp. 607-630.

Ma-ni Bka'-'bum (Punakha blocks)

"Rab-gnas of Thugs-rje chen-po, phyi-nang-gsang don-rtags." vol. 1, pp. 439-40.

Mi-pham-rgya-mtsho, 'Jam-mgon 'Ju (1846-1912) [Rnying-ma-pa/Ris-med]

"Rten-la rab-gnas sgrub-pa'i cho-ga'i snying-po dge-legs dpal-'phel." Collected Works (Gangtok, 1974) vol. 6, pp. 739-766.

Mi-pham Chos-kyi-dbang-phyug {?Zhwa-dmar VI (1584-1630)?} [Karma Bka'-brgyud-pa]

"Rab-gnas-kyi cho-ga 'khrul-med rgyud-sde'i yang-snying bkra-shis char-'bebs." 22 folios. (photocopy received from 'Phreng-po Rin-po-che, Bodhanath).

Rmor-chen Kun-dga'-lhun-grub (1654-1726) [Sa-skya-pa]

1. "Rab-gnas-kyi yon-bsgo'i bshad-pa legs-bshad 'od-kyi snye-ma." Sgrub-thabs Kun-btus (Dehradun, U.P., 1970) vol. 13, pp. 535-545.
2. "Kun-rig-la brten-pa'i rab-tu gnas-pa 'bring-po'i cho-ga phrin-las rab-tu rgyas-byed." *Ibid.* pp. 666-688.

Tshe-dbang-rdo-rje, Rigs-sras? [Rnying-ma-pa?]

"Rab-gnas-kyi cho-ga shin-tu bsdus-pa'i lag-len." (first line of text) National Archives, Kathmandu, reel no. D 111/35, 4 folios. Reel no. L 61/8 has the same title. It was written at the request of Tshe-dbang-rdo-rje, Rigs-sras. The question of the authorship of these two texts needs further examination. (According to the entry to this text, it has 17 folios, however, the consecration text ends on fol. 3) .

Zhabs-drung Thugs-sprul IV 'Jigs-med-nor-bu (1831-1861) ['Brug-pa]

"Bla-ma nor-bu rgya-mtsho'i cha-lags rab-gnas don-gsal me-long-gi cho-ga khrigs-bklags chog-tu bkod-pa rab-gsal snang-ba'i mu-khyud." Collected Works (Thimphu, Bhutan, 1984) pp. 575-621.

Zhig-po-gling-pa Gar-gyi-dbang-phyug (1524-1583) [Rnying-ma-pa]

"Thugs-rje chen-po'i khor-ba-las sgrol-las, Sku gsung thugs-kyi rten-gyi rab-gnas-kyi cho-ga bde-chen rab-brtan." Thugs-rje chen-po 'khor-ba-las sgrol-gyi chos-skor (Gangtok, 1976) vol.1, pp. 269-299.

Zhu-chen Tshul-khrims-rin-chen (1674-1774) [Sa-skya-pa]

1. "Gur-gyi-mgon-po'i sku-rten thun-mong-ma-yin-pa'i rab-gnas zha-bdun-mar grags-pa'i cho-ga dmigs-rim bcas-pa'i ngag-'don bstan-srung dgyes-pa'i bzhad-sgra." Collected Works (New Delhi, 1973) vol. 3, pp. 207-218.
2. "Rten-'brel zab-mo'i srung-ba'i 'khor-lo rab-tu gnas-pa'i cho-ga rnam-gsal sgron-ma." *Ibid.* pp. 257-287.
3. "Rab-tu gnas-pa'i cho-ga dpal-'byor rgya-mtsho'i 'don-brjod-la nye-bar mkho-ba'i zur-rgyan mtshar-sdug 'gram chang." *Ibid.* vol. 4, pp. 96-119.

Rin-chen-gling-pa (19th century) [Rnying-ma-pa]

"Thugs-rje-chen-po 'brel-tshad rang-grol-las: Rten-gsum rab-tu gnas-pa'i cho-ga byin-rlabs char-rgyun." The Vajrasattva and Avalokiteśvara Cycles of Revealed Practice (Delhi, 1979) pp. 543-559.

La-byi'i-btsun-pa Shes-rab-'od-zer [Bon-po]

"Rten gsum-gyi phyag-bzhes." Sku Gsung Thugs-kyi Rten-la Rab-tu Gnas-pa'i cho-ga: A Collection of Bonpo Ritual Texts for Use in the Consecration and Vivification of Stûpas, Temples, Images, and Scriptures (New Thobgyal, H.P., 1973) pp. 1-27.

Shes-rab-rgyal-mtshan, Mnyam-med (1356-1415) [Bon-po]
"Mnga'-dbul bkra-shis gter-mdzod." Sku Gsung Thugs-kyi Rten-la Rab-tu Gnas-pa'i cho-ga: A Collection of Bonpo Ritual Texts for Use in the Consecration and Vivification of Stûpas, Temples, Images, and Scriptures (New Thobgyal, H.P., 1973) pp. 263-279.

Gshen-chen Klu-dga' [rediscoverer] (996-1035) [Bon-po]
1. "Sku'i rab-gnas bstan-pa'i srog-mkhar." Sku Gsung Thugs-kyi Rten-la Rab-tu Gnas-pa'i cho-ga: A Collection of Bonpo Ritual Texts for Use in the Consecration and Vivification of Stûpas, Temples, Images, and Scriptures (New Thobgyal, H.P., 1973) pp. 129-143.
2. "Zhi-rgyan bcu-gsum-gyi mnga'-dbul." *Ibid.* pp. 145-149.
3. "Rab-gnas-kyi gsung-gis [gi] kleg-pam [gleg-bam]." *Ibid.* pp.151-189.
4. "Thugs-kyi rab-gnas." *Ibid.* pp.191-203.

Sa-skya Khri-chen Ngag-dbang-kun-dga'-theg-chen-dpal-'bar (1945- ) [Sa-skya-pa]
Dpal-chen Rdo-rje Phur-pa-yi/ Rab-gnas Byin-rlabs 'Dod-dgu'i Char/ Lnga Bdo'i Mi-mthun Rgud Tshogs Me/ Zhi-byed Thugs-rje'i Rgya-mtsho/ (Dehradun, 1981)

Sangs-rgyas-rgya-mtsho, Sde-srid (1635-1705) [Dge-lugs-pa]
"Rab-tu gnas-pa'i skor brjod-pa'i sgra." Mchod-sdong 'Jam-gling Rgyan-gcig Rten Gtsug-lag-khang Dang Bcas-pa'i Dkar-chag Thar-gling rgya-mtshor Bgrod-pa'i Gru-rdzing Byin-rlabs-kyi Bang-mdzod (New-Delhi, 1973) vol. 2, pp. 151-356.

Sangs-rgyas-rdo-rje, Mkhas-dbang (1569-1645) [Bka'-brgyud-pa]
"Rten gsum rab-tu gnas-pa'i yan-lag dang-po gdon-chen bco-lnga zhi-bar byed-pa'i thabs 'chi-med bdud-rtsi'i bum-bzang." Responses to Various Polemical Writings (Rewalsar, 1985) pp. 517-533.

Sum-pa Mkhan-po Ye-shes-dpal-'byor (1704-1788) [Dge-lugs-pa]
"Sku gsung thugs rten rab-gnas bya-tshul rgyas-'bring bsdus-pa'i lag-len cha-lag dang bcas-pa." Collected Works (New Delhi, 1975) vol. 4, pp. 447-569.

Sle-lung Rje-drung Bzhad-pa'i-rdo-rje (b. 1697) [Dge-lugs-pa]
"Gar-gyi dbang-phyug gsang-ba ye-shes-kyi mkha'-'gro-ma'i sgo-nas rab-tu gnas-pa'i cho-ga tshangs-pa'i rnga-sgra." Gsang-ba Ye-shes-kyi Chos-skor (New Delhi, 1974) vol. 4, pp. 334-370. Cf. Schuh 1985, #170.

Bsod-nams-rtse-mo (1142-1182) [Sa-skya-pa]

1. "Bzang-po yongs-bzung-gi rab-gnas-kyi ṭi-ka." The Complete Works of the Great Masters of the Sa-skya Sect of the Tibetan Buddhism (The Toyo Bunko, Tokyo, 1968) vol. 2, pp. 109-112. Also as the first part of "Dpal Kye'i-rdo-rje'i rab-gnas dang sbyin-bsreg-gi cho-ga." Miscellaneous Writings on the Hevajra and Cakrasamvara Tantras (Sakya Center: Dehradun, 1985) pp. 345-380 (on pp. 345-362).
2. "Dpal Kye'i-rdo-rje rab-tu gnas-pa bzang-po drug." The Complete Works of the Great Masters of the Sa Skya Sect of the Tibetan Buddhism vol. 2, pp. 394-397.

Unidentified

"Sku gsung thug [thugs]-kyis [kyi] rab-nas [gnas] rang?-sangs tsha-tsha rab nas [gnas] thams-cad 'dus-pas bstan-pa." National Archives, Kathmandu, reel no. E 638/4, 15 folios.

Unidentified

"Sku gsung thugs-kyis [kyi] brten [rten] rab-gnas." National Archives, Kathmandu, reel no. E 662/19.

Unidentified

"Sku gsung thugs-kyis [kyi] sten [rten] rab-tu gnas-pa." National Archives, Kathmandu, reel no. E 648/28, 24 folios not complete.

Unidentified

"Sku gsung thugs-kyi rab-gnas..." (illegible) National Archives, Kathmandu, reel no. E 681/19, 9 folios.

Unidentified

"Sku gsung thugs-kyis [kyi] rlung-tar [rta] rab-nas [gnas] spei-par." National Archives, Kathmandu, reel no. E 682/17, 19 folios. In fact it is not a *rlung-rta* but a *tsha-tsha* consecration.

Unidentified

"Khrus-gsol rab-gnas bya-tshul." 5 folios (received from Thub-bstan-nor-bu, abbot of Dga'-ldan-chos-'phel-ling monastery in Bodhanath).

Unidentified [Bon-po]

"Mchod-rten mnga'-gsol." Sku Gsung Thugs-kyi Rten-la Rab-tu Gnas-pa'i cho-ga: A Collection of Bonpo Ritual Texts for Use in the Consecration and Vivification of Stûpas, Temples, Images, and Scriptures (New Thobgyal, H.P., 1973) pp. 209-254.

Unidentified

"Rab-tu gnas-par rten-rnam [rnams?] cho-ga dgos-'dos ['dod?]." National Archives, Kathmandu, reel no. E 681/17, 17 folios.

Unidentified [Rnying-ma-pa]

"Rab-gnas." (house consecration) National Archives, Kathmandu, reel no. E 1063/12, 3 folios.

Unidentified

Marginal title: "Rab-gnas." (title illegible) National Archives, Kathmandu, reel no. E 1063/4, 4 folios (according to the entry to this text, it has 8 folios, however, the consecration text ends on fol. 4v).

Unidentified

"Rab-nas [gnas] lung-'di se-thang (?) nas dag sogs skyabs-gnas dam-pa a-yu dharma tshes-zhal nas thob (?)." National Archives, Kathmandu, reel no. E 1266/4, 29 folios.

Unidentified

"Gzungs-gzhug gnod-sbyin Tshogs-bdag bum-gter sogs-kyi byin-rlabs rab-gnas bya-tshul dge-legs char-'bebs." Rituals of Rdo-rje-brag (Leh, 1973) vol. 1, pp. 363-388.

# A Selective Bibliography of Tibetan Textual Sources on Consecration which are not Available to me

**Abbreviations:**

Appey: Khenpo Appey, Dkar-chag Mthong-bas Yid-'phrog Chos-mdzod Bye-ba'i Lde-mig A Bibliography of Sa-skya-pa Literature (New Delhi, 1987).

BKTC: Bod-kyi Bstan-bcos Khag cig-gi Mtshan-byang (Mi-rigs dpe-mdzod-khang: Peoples Republic of China, 1985).

Dagyab: The Bibliography in Dagyab, Loden Sherap, Tibetan Religious Art (Otto Harrassowitz: Wiesbaden, 1977) two volumes.

LTWA: The card catalogue in the Tibetan Library of Works and Archives in Dharamsala.

MHTL: Lokesh Chandra, Materials For A History of Tibetan Literature (New Delhi, 1963) [reprint: by Mrs. Sharada Rani: New Delhi, 1985].

SBTD: Shes-bya'i Gter-mdzod (Mi-rigs dpe-mdzod-khang: Peoples Republic of China, 1984).

Tôhoku II: Yensho, Kanakura *et al.* eds., The Tohoku University Collection of Tibetan Works on Buddhism (Sendai, 1953).

Karma-pa III Rang-byung-rdo-rje (1284-1339) [Karma Bka'-brgyud-pa]
"Bum-gnyis-ma." From Kong-sprul Blo-gros-mtha'-yas, work 2, p. 381.2-4; Gung-thang-pa, work 2, p. 102.2.

Ki-rti Blo-bzang-'phrin-las (1849-1905) [Dge-lugs-pa]
"Rab-gnas-kyi bshad-pa'i skor phyogs gcig-tu bsgrigs-pa." From BKTC, p. 478 and SBTD, p. 26.

Kun-dga'-blo-gros (1729-1783) [Sa-skya-pa]
"Rnam-rgyal-ma'i rab-gnas."
"Bde-mchog Gsang-'dus 'Phags-lugs-kyi rab-gnas 'bring-po."
"So-'brang 'khor-lo-ma'i rab-gnas dang 'degs-tshul thun-mong ma yin-pa'i gsal-byed."
"Rdo-rje Phur-pa'i rab-gnas rgyas-pa."
"Kye-rdor-la sbyar-ba'i rab-gnas rgyas-'bring gnyis."
"Mgon-po'i rab-gnas rgyas-pa'i zin-bris."
From Appey p. 148.

Bkra-shis-rnam-rgyal, Dwags-po Paṇ-chen[1]

[1]For his identification, date and sectarian affiliation see Kapstein 1990.

Rab-gnas bkra-shis gter-mdzod." From Gung-thang-pa Dkon-mchog-bstan-pa'i-sgron-me (1762-1823), "Rab-gnas-kyi lo-rgyus gtso-bor gyur-pa'i bshad-pa." Collected Works (New-Delhi, 1975) vol. 8, pp. 95-109, on p. 103.

Skyid-shod Zhabs-drung Ngag-dbang-bstan-'dzin-'phrin-las-rnam-rgyal (1639-1682?) [Dge-lugs-pa]
"Gdugs-dkar-gyi bsrung-'khor 'bri-tshul rab-gnas bya-tshul dang bcas-pa bde-legs kun-'byung." LTWA, MHTL 15127, SBTD pp. 136-7.

Rgyal-sras VI Skal-bzang-thub-bstan (b. 1743) [Dge-lugs-pa]
1. "Yi-dam rgyud-sde'i lha-tshogs-rnams-kyi sgrub-thabs dbang-rjes gnang tshe sgrub rab-gnas sbyin-sreg yul khrus bsangs mchod sogs-kyi rim-pa-rnams phogs-gcig-tu bkod-pa bde-chen 'dod-dgu'i char-'bebs." Collected Works vol. 1, 104 fols. (from SBTD vol. 1, p. 337).
2. "Rab-gnas dge-legs char-'bebs-kyi ngag-'don bkra-shis bdud-rtsi'i char-'bebs." Collected Works vol. kha, 27 pages. (from SBTD vol. 1, p. 337). (identical to his work [arranged] in Rnam-pa Rgyal-ba'i Grva-tshang phan-bde legs-bshad gling 'dus sde'i zhal-'don-gyi rim-pa phyogs-gcig-tu bdebs-pa [?]).

Ngag-dbang-blo-gros-snying-po-gzhan-phan-mtha'-yas-pa'i-'od-zer [Ngag-dbang-legs-grub] (1874-1952) [Sa-skya-pa]
"Rab-gnas rgyas-bsdus gnyis-ka'i skabs-su nyer-mkho." From Appey p. 218. Also in the *dkar-chag* of the Rgyud-sde Kun-btus, vol. 29.

Ngor Mkhan-chen Dkon-mchog-lhun-grub [10th Ngor abbot] (1497-1557) [Sa-skya-pa]
"Kun-rig dbang-gi mtshams-sbyor/ De'i sbyin-sreg ro-sreg sa-tstsha rab-gnas bcas." From Appey p. 84.

Ngor Mkhan-chen Dpal-ldan-chos-skyong (1702-1759) [Sa-skya-pa]
"Rab-gnas bzang-drug-gi 'bel-gtam." From Appey p. 159.

Ngor-chen Dkon-mchog-dpal-ldan [12th Ngor abbot] ( (1526-1590) [Sa-skya-pa]
"Rab-gnas dpal-'byor rgya-mtsho." From Rmor-chen Kun-dga'-lhun-grub (1654-1726), "Rab-gnas-kyi yon-bsgo'i bshad-pa legs-bshad 'od-kyi snye-ma." Sgrub-thabs Kun-btus (Dehradun, U.P., 1970) vol. 13, pp. 535-545, on p. 544.3.

'Jam-dbyangs Sangs-rgyas-phun-tshog [25th Ngor abbot] ( 1649-1705) [Sa-skya-pa]
"Kun-rig rab-gnas 'bring-po." and " Kye-rdor rab-gnas bsdus-pa." From Appey p. 118.

Stag-tshang-lo-tsâ-ba (b. 1405) [Sa-skya-pa]
"Rab-gnas bkra-shis rgya-mtsho." Collected Works from Gung-

thang-pa Dkon-mchog-bstan-pa'i-sgron-me (1762-1823), "Rab-gnas-kyi lo-rgyus gtso-bor gyur-pa'i bshad-pa." Collected Works (New-Delhi, 1975) vol. 8, pp. 95-109, on p. 103.

Bstan-pa-rab-rgyas (Rwa-sgrengs incarnation) [Dge-lugs-pa]
"Lhag-pa'i lha-mchog padma yang-gsang khros-pa'i sgo-nas rab-tu gnas-pa'i cho-ga padmo bzhad-pa'i dga-ston." (Central Tibetan print) LTWA

Dalai Lama I Dge-'dun-grub (1391-1472) [Dge-lugs-pa]
1. "Dpal Gsang-ba 'dus-pa'i sgo-nas rab-tu gnas-par byed-pa'i cho-ga mdor-bsdus-pa." Collected Works from Tôhoku II, no. 5542 (50).
2. "Rab-gnas." from Tôhoku II, no. 5542 (51).
3. "Rten-la gzungs-bzhugs 'bul-ba dang rab-gnas byed-tshul mdor-bsdus khyer bde-ba." Collected Works from Tôhoku II, no. 5542 (52).

Dalai Lama II Dge-'dun-rgya-mtsho (1475-1542) [Dge-lugs-pa]
"Rab-tu gnas-pa'i cho-ga bkra-shis-kyi snye-ma." Collected Works vol. tsha. From Tôhoku II no. 5560.

Dalai Lama V Ngag-dbang-blo-bzang-rgya-mtsho (1617-1682) [Dge-lugs-pa]
1. "'Jam-dpal Tshe-bdag nag-po'i mchod-rten bcas chog-gi rab-gnas byin-rlabs nyi-ma'i gzi-'bar." Collected Works vol. kha, 9 fols. From Tôhoku II, no. 5706.
2. "Rab-tu gnas-pa'i cho-ga bkra-shis 'bum-phrug gsar-dngom." Collected Works vol. ga, 19 fols. From Tôhoku II, no. 5757.
3. "Btags-grol-gyi dbang-bskur dang rab-gnas-kyi cho-ga sgrigs mu-thi-la'i 'phreng-ba." Collected Works vol. nga, 11 fols. From Tôhoku II, no. 5791.

Drung-rams-pa Nam-mkha' rgyal-mtshan [student of Mang-thos Klu-sgrub-rgya-mtsho] (late 16th century) [Sa-skya-pa]
"Rab-gnas-kyi cho-ga bzang-drug-gi rnam-bshad." From Appey p. 119.

Byams-pa-gling-pa Bsod-nams-rnam-rgyal, Paṇ-chen (1401-1475)
"Rab-tu gnas-kyi cho-ga lag-tu blangs-pa'i rim-pa gsal-ba bkra-shis phun-tshogs." From BKTC, p. 166.

Brang-ti Paṇ-chen Nam-mkha'-dpal-bzang [13th Ngor abbot] (1535-1602) [Sa-skya-pa]
"Kye-rdor rab-gnas rten bskyed-kyi cho-ga'i gsal-byed." And "Tshe-dpag-med-kyi rab-gnas mdor-bsdus." From Appey p. 103-4.

Blo-bzang-nor-bu-shes-rab
"Rab-gnas dge-legs rgya-mtsho'i char-'bebs-kyi dgongs-don rab-gsal tshogs-gnyis bang-mdzod." in 52 folios. From Dagyab, no. 276.

Mang-thos Klu-sgrub-rgya-mtsho (1523-1596) [Sa-skya-pa]
"Rab-gnas-kyi rtsa-ba." And "Bzang-drug-gi lag-len." From Appey

p. 102.

Mus Sems-dpa'-chen-po Dkon-mchog-rgyal-mtshan [second Ngor abbot] (1388-1469) [Sa-skya-pa]
"Sa-tstsha'i rab-gnas." From Appey p. 55.

Zhang G.yu-brag-pa Brtson-'grus-grags-pa (1123-1193) [Zhal-pa Bka'-bryud-pa]
According to the Fifth Dalai Lama, his collected works contained a work entitled "Rab-tu gnas-pa'i cho-ga mdo-lugs bsdus-pa." See Record of Teachings Received, the Gsang-yig of the Fifth Dalai Lama Ngag-dbang-blo-bzang-rgya-mtsho (Delhi, 1971) vol. 2, p.181.6.

Zhu-chen Tshul-khrims-rin-chen (1674-1774) [Sa-skya-pa]
"Khro-bcu'i srung-'khor 'bri-thabs rab-gnas dang bcas-pa." Collected Works [?].

Rin-chen-bzang-po (958-1055)
"Sdom-gyi-tshig." From Grags-pa-rgyal-mtshan "Arga'i cho-ga dang rab-tu gnas-pa don gsal-ba." The Complete Works of the Great Masters of the Sa Skya Sect of the Tibetan Buddhism (The Toyo Bunko, Tokyo, 1968) vol. 4, p. 252.3.3.

Shar-khang-pa Sga-ston Shes-rab-rgyal-mtshan (mid 16th century) [Sa-skya-pa]
"Kye-rdor rab-gnas-kyi dbang-bskur ngag-'don." From Appey p. 86.

Shes-rab-'byung-gnas (1187-1241) ['Bri-gung-pa]
"Rab-gnas sa-bcu-ma." from Dgongs-gcig Yig-cha (Bir, 1975) vol. 1, p. 119.2.

Gser-tog Blo-bzang-tshul-khrims-rgya-mtsho (b. 1845) [Dge-lugs-pa]
"Rab-gnas rgyas-pa'i ngag-'don bkra-shis bdud-rtsi'i char-'bebs-kyi lhan-thabs." Collected Works vol. ga, (block print) From Dagyab, no. 280 and MHTL 5306.

Bsod-nams-mchog-ldan, Mgon-po (16th-17th centuries [?]) [Sa-skya-pa]
"Nag-po chen-po'i Gur-gyi Mgon-po'i sku-rten bzhengs-tshul dang khyad-par-gyi rab-gnas bya-tshul gsal-ba'i me-long chig-rgyud-ma." From Appey p. 361.

A-kya Rje-drung Blo-bzang-dpal-ldan-ye-shes-bstan-pa'i-mgon-po

1. "Rab-gnas-kyi skabs-su mkho-ba'i bum-rdzas sbyor-tshul." from Dagyab, no. 263. Block print, Dpal dga'-ldan bstan-pa'i dga'-tshal mi-pham rnam-par rgyal-ba'i gling (in A-lag-sha) edition.
2. "Rab-gnas bkra-shis snye-ma'i zur-brgyan." from Dagyab no. 271 (same blockprint)
3. "Rab-gnas 'bring-po'i ngag-'don." from Dagyab, no. 286, (same blockprint, 20 folios).

A-mes-zhabs Ngag-dbang-kun-dga'-bsod-nams, 'Jam-mgon (1597-1662)

[Sa-skya-pa]
"Rab-gnas-kyi mam-bshad." From Appey p. 111.

Unidentified [Sa-skya-pa]
"Rab-gnas byang-bu." From Appey p. 317 (in Mkha'-spyod-ma'i skor).

Unidentified [Sa-skya-pa]
"'Khor-lo'i rab-gnas bya-thabs." From Appey p. 333 (in Gur-mgon sogs-kyi skor).

Unidentified [Sa-skya-pa]
"Drags (?) srung 'khor-lo rab-gnas bcas." From Appey p. 348 (in Snyan-rgyud skor).

Unidentified [Sa-skya-pa]
"Rab-gnas zhag-bdun-ma." From Appey p. 358 (in Snyan-rgyud skor).

# Bibliography of Consecration Texts Found in the Tibetan Kanjur

Abbreviations:
Toh. The Tôhoku Catalogue of the Tibetan Canon (Ui, 1934).
D. Derge edition.
P. Peking edition.
T. Tog Palace edition.

The Consecration Tantra:
Rab-tu gnas-pa mdor bsdus-pa'i rgyud. Supratiṣṭha [Supratiṣṭhâ]-tantra-saṃgraha.
Toh. 486. D. vol. 85, pp. 292-299. P. #118, vol. 5, pp. 122.1.1-123.4.6.
T. #444, vol. 98, pp. 742-752 (the Sanskrit title here is Saṃkṣepa-pratiṣṭha [pratiṣṭhâ]-vidhi-tantra).

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Chapters on Consecration in Anuttarayoga Tantras (arranged according to their relevance to the consecration ritual):

The Saṃvarodaya Tantra:
Śrî-mahâ-sambarodaya-tantra-râja-nâma.
Dpal bde-mchog [sdom-pa] 'byung-ba zhes bya-ba'i rgyud-kyi rgyal-po chen-po.
Chapter 22: "Lha-rnams rab-tu gnas-pa'i rim-par phye-ba."
Toh. 373. D. vol. 78, pp. 581-583. P. #20, vol. 2, p. 213.3.3-5.3.
T. #338, vol. 93, pp. 400-402.

The Hevajra Tantra:
Hevajra-tantra-râja-nâma.
Kye'i-rdo-rje zhes bya-ba rgyud-kyi rgyal-po.
Chapter II,i: "Rab-gnas-kyi le'u." "Homa-nirṇaya-pratiṣṭhâ-paṭalaḥ."
Toh. 417. D. vol. 80, pp. 26-27. P. #10, vol. 1, p. 215.3.8-5.1.
T. #379, vol. 94, pp. 248-250.
Ed., Snellgrove, 1959; Sanskrit and Tibetan: vol. 2, pp. 42-45, English: vol. 1, pp. 88-89.

The Vajra-pañjara Tantra:
Ārya-ḍakinî-vajra-pañjara-mahâ-tantra-râja-kalpa-nâma

'Phags-pa Mkha'-'gro-ma rdo-rje gur zhes bya-ba'i rgyud-kyi rgyal-po chen-po'i brtag-pa
Toh. 419. D. vol. 80. P. #11, vol 1.
T. #380, vol. 94, pp. 307, 312, 359-364, 400.

The Dâkârṇava Tantra:
Śrî-ḍâkârṇava-mahâ-yoginî-tantra-râja-nâma. Dpal mkha'-'gro rgya-mtsho chen-po rnal-'byor-ma'i rgyud-kyi rgyal-po chen-po zhes bya-ba.
Chapter 25: "Bcom-ldan-'das zhes bya ba la-sogs-pa'i rnam-par dag-pa dang de-bzhin-du rab-tu gnas-pa'i cho-ga'i mtshan-nyid."
Toh. 372. D. vol. 78, pp. 394-397. P. #19, vol. 2, pp. 174.3.1-175.1.4.
T. #337, vol. 93, pp. 160-164.

Catur-yoginî-samputa Tantra:
Catur-yoginî-samputa-tantra-nâma.
Rnal-'byor-ma bzhi'i kha-sbyor-gyi rgyud ces bya-ba.
Chapter 5: "Sbyin-sreg rab-gnas-kyi brtag-pa."
Toh. 376. D. vol. 79, pp. 99-100. P. #24, vol. 2, p. 244.3.1-4.4.
T. #341, vol. 93, pp. 574-576.

Abhidhânottara Tantra:
Abhidhâna-uttara [Abhidhânottara]-tantra-nâma.
Mngon-par brjod-pa'i rgyud bla-ma zhes bya-ba.
Chapter 48: "Ras-ris la-sogs-pa rab-tu gnas-pa'i cho-ga."
Toh. 369. D. vol. 77, pp. 669-673. P. #17, vol. 2, pp. 78.5.4-79.4.4.
T. #335, vol. 92, pp. 379-384.

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Chapter on consecration in the Rnying-ma rgyud-'bum:
Heruka-gal-po chen-po
Śrî-Heruka-tanadu. Dpal khrag-'thung gal-po-che.
Chapter 21: "Sku gsung thugs-kyi rten rab-tu gnas-pa'i brtag-pa." Rnying-ma'i rgyud-'bum (Thimbu, 1973) vol. 25, pp. 328-330.

# Bibliography of Consecration Texts Found in the Tibetan Tanjur

Abbreviations:
A. author. T. translator. R. revisor. Toh. the Tôhoku catalogue of the Tibetan Buddhist Canon (Ui, 1934). D. Derge edition . P. Peking edition. Col. Colophon title.

Toh. 1257 Rab-gnas-kyi cho-ga'i tshul. Pratiṣṭhâ-vidhi.
A. Nag-po-pa T. [the author and 'Gos Lhas-btsas]
D. vol. 9 (*Rgyud nya*), pp. 559-564 (P. vol. 56, #2386).

Toh. 1284 Spyan dbye-ba'i cho-ga. Pratiṣṭhâ-vidhi.
D. vol. 10 (*Rgyud ta*) pp. 279-80 (P. vol. 56, #2406).

Toh. 1392 Dpal Dus-kyi 'khor-lo'i rab-tu gnas-pa'i cho-ga.
Śrî-kâlacakra-Supratiṣṭhopayika-vidhi.
A. Dus-kyi 'khor-lo'i zhabs T. Vâgîśvara and Chos-rab
D. vol. 14 (*Rgyud pa*), pp. 48-58 (P. vol. 48, #2108).

Toh. 1487 Dpal 'Khor-lo sdom-pa'i rab-gnas-kyi cho-ga.
Śrî-cakra-saṃvara-supratiṣṭha.
A. Gnyis-med-rdo-rje T. Vajrapâṇi and Rma-ban Chos-'bar
D. vol. 22 (*Rgyud zha*), pp. 307-17 (P. vol. 52, #2203).

Toh. 1822 Rab-tu gnas-pa'i cho-ga'i rim-pa. Pratiṣṭhâ-vidhi-krama.
A. Nag-po-pa T. Nag-po-pa and 'Gos Lhas-btsas
D. vol. 35 (*Rgyud ngi*), pp. 523-531 (P. vol. 62, #2686).

Toh. 1896 Rab-tu gnas-pa'i cho-ga. Pratiṣṭhâ-vidhi.
A. Zla-ba'i-'od T. Punyyakîrti and Bsod-nams-rgyal-ba
D. vol. 44 (*Rgyud pi*), pp. 507-518 (P. vol. 66, #2760).

Toh. 1904 Rab-tu gnas-pa'i cho-ga. Pratiṣṭhâ-vidhi.
Col. Rab-tu gnas-pa'i cho-ga ye-shes snang-ba
A. Snang-byed-zla-ba T. Dpal-varendrapa and Prajñakîrti
D. vol. 45 (*Rgyud phi*), pp. 16-32 (P. vol. 66, #2768).

Toh. 1905 Rab-tu gnas-pa'i cho-ga. Pratiṣṭhâ-vidhi-nâma.
Col. Rab-gnas-kyi cho-ga mdor bsdus-pa
A. Mi-'jigs-pa'i-phyag
D. vol. 45 (*Rgyud phi*), pp. 32-42 (P. vol. 66, #2769).

Toh. 1906 Rgya che-ba'i tshig bsdus-pa zhes bya-ba rab-tu gnas-pa'i cho-ga. Viśada-pada-saṃgraho-nâma-pratiṣṭhâ-vidhi.
Col. Translated at E-vaṃ-chos-'khor, patronized by Sa-skyong-dam-pa-dpon-chen Kun-dga'i-bsod-nams-rin-chen dbang-gi-rgyal-po.
A. Dpal Kâ-tsa-zhabs T. Zha-lu Lo-tsâ-ba Dharma-pâla-bhadra
D. vol. 45 (*Rgyud phi*), pp. 42-62.

Toh. 2118 Col. Rab-tu gnas-pa'i cho-ga.
A. Sdom-pa-bzang-po [T. Dhamâbhi]
D. vol. 49 (*Rgyud tshi*), pp. 311-316 (P. vol. 68, #2969).

Toh. 2207 Rab-tu gnas-pa'i rgyan. Pratiṣṭhâ-alaṃkâra.
A. Nâgârjuna
D. vol. 50 (*Rgyud dzi*), pp. 356-358 (P. vol. 68, #3051).

Toh. 2496 Sku dang gsung dang thugs rab-tu gnas-pa zhes-bya-ba. Kâya-vâk-citta-su-pratiṣṭhâ-nâma.
Col. Translated at Vikramaśîla.
A. Dpal Mar-me-mdzad ye-shes
T. The author and Rgya Brtson-'grus-seng-ge
D. vol. 53 (*Rgyud zi*), pp. 508-519 (P. vol. 70, #3322).

Toh. 2497 Gdugs la-sogs-pa rab-tu gnas-pa dang rnying-pa 'byin-pa'i cho-ga. Cchatrâdi-Pratiṣṭhâ-jîrṇodhâra-vidhi.
Col. The Indian text was obtained from Gnyal, was translated by the order of the Zhva-dmar-cod-pan-'dzin-pa-bzhi -- The Fourth Red-hat Karma-pa Chos-kyi-grags-pa Ye-shes-dpal-bzang-po (1453-1524 C.E.) in Sne'u-gdong-rtse.
T. Zha-lu Lo-tsâ-ba Chos-skyong-bzang-po
D. vol. 53 (*Rgyud zi*), pp. 519-522.

Toh. 2521 Spyan dbye-pa'i cho-ga. Pratiṣṭhâ-vidhi.
A. Kun-dga'-snying-po
D. vol. 62 (*Rgyud ku*), pp. 253-259 (P. vol. 74, #3344).

Toh. 2522 Spyan dbye-ba'i cho-ga. Pratiṣṭhâ-vidhi.
A. Prajñâ-palita [pâlita] T. Dharma-śrî-bhadra and Rin-chen-bzang-po
D. vol. 62 (*Rgyud ku*), pp. 259-264 (P. vol. 74, #3347).

Toh. 2523 Rab-tu gnas-pa'i cho-ga. Pratiṣṭhâ-vidhi.

A. Kun-dga'-snying-po T. Śraddhâkara-varma and Rin-chen-bzang-po
D. vol. 62 (*Rgyud ku*), pp. 264-275 (P. vol. 74, #3345).

Toh. 2528 Rab-tu gnas-pa'i cho-ga rab-gnas-kyi rgyal-po.
Col. Rnal-'byor-gyi rgyud-kyi rab-tu gnas-pa'i cho-ga rab-gnas-kyi rgyal-po.
D. vol. 62 (*Rgyud ku*), pp. 364-375 (P. vol. 74, #3351).

Toh. 2573 'Phags-pa 'Jam-dpal-gyi mtshan yang-dag-par brjod-pa'i spyan dbye-pa'i cho-ga.
Ārya-Mañjuśrî-nâma-saṃgîti-cakṣu-vidhi.
Col. 'Phags-pa 'Jam-dpal-gyi mtshan yang-dag-par brjod-pa'i rab-tu gnas-pa'i cho-ga.
A. 'Jam-dpal-bshes-gnyen T. Su-vajra and Chos-kyi-shes-rab
D. vol. 65 (*Rgyud ngu*), pp. 68-74 (P. vol. 75, #3400).

Toh. 2583 'Phags-pa 'Jam-dpal-gyi rab-tu gnas-pa'i cho-ga.
Ārya-Mañjuśrî-pratiṣṭhâ-vidhi.
A. Śântiṃ-garbha
D. vol. 65 (*Rgyud ngu*), pp. 211-214 (P. vol. 75, #3410).

Toh. 2586 Spyan dbye-pa'i cho-ga. Netrodghaṭa [Netrodghâṭa]-vidhi.
Col. Rab-tu gnas-pa'i cho-ga
A. Smṛti T. Smṛti
D. vol. 65 (*Rgyud ngu*), pp. 301-302 (P. vol. 75, #3413).

Toh. 2646 Rab-gnas-kyi cho-ga mdor bsdus-pa. Pratiṣṭhâ-vidhi-saṃkṣapta [saṃkṣipta].
Col. Rab-tu gnas-pa'i cho-ga mdor bsdus-pa
A. Dad-pa'i-'byung-gnas-go-cha T. Kanaka-varma and Pa-tshab Nyi-ma-grags
D. vol. 68 (*Rgyud ju*), pp. 539-544 (P. vol. 77, #3470).

Toh. 2847 Col. Rab-tu gnas-pa'i cho-ga.
A. Ajita-mitra-gupta T. Śrî-jagaî [jagan]-mitrânanta [ânanda] and Buddha-śrî-jñâna [Kha-che'i Paṇḍita] R. Gnubs Byams-pa'i dpal-bzang-po
D. vol. 73 (*Rgyud nu*), pp. 369-70 (P. vol. 79, #3668).

Toh. 2958 Col. 'Phags-pa Rdo-rje-rnam-par-'joms-pa'i rab-tu gnas-pa'i cho-ga.
A. Dpal Mar-me-mdzad-bzang-po

D. vol. 74 (*Rgyud pu*), pp. 80-83 (P. vol. 79, #3783).

Toh. 3113 Rab-tu gnas-pa'i cho-ga zhes bya-ba. Pratiṣṭhâ-vidhi-nâma.
Col. The author followed Slob-dpon Kâ-ma-la dhe-nu-pa
A. Padma'i-lcags-kyu (Rigs-ldan) T. Vinaya-candra and Chos-kyi-shes-rab
D. vol. 74 (*Rgyud pu*), pp. 423-427 (P. vol. 80, #3934).

Toh. 3131 Rab-gnas-kyi cho-ga. Pratiṣṭhâ-vidhi.
A. Ngag-gi-dbang-phyug-grags-pa T. Don-yod-rdo-rje and Khams-pa Lo-tsâ-ba Ba-ri
D. vol. 74 (*Rgyud pu*), pp. 487-491 (P. vol. 80, #3952).

Toh. 3139 Rab-tu gnas-pa'i cho-ga. Pratiṣṭhâ-vidhi.
Col. Rab-tu gnas-pa'i cho-ga thun-mong-pa
A. Sumati-kîrti T. Sumati-kîrti and Prajñâ-kîrti
D. vol. 74 (*Rgyud pu*), pp. 639-641 (P. vol. 80, #3960).

Toh. -- Dpal 'khor-lo sdom-pa'i rab-tu gnas-pa'i cho-ga.
Śrî-cakra-saṃvara pratiṣṭhâ-vidhi.
A. Mdzes-dga' T. Sumati-kîrti and Prajñâ-kîrti
(P. vol. 82, #4619).

Toh. -- Sgyu-'phrul dra-ba rab-tu gnas-pa'i cho-ga'i rim-pa zhes-bya-ba
Mâya [Mâyâ]-jâla-supratiṣṭha [supratiṣṭhâ]-vidhi-krama-nâma.
A. Rgyal-ba-bzang-po
(P. vol. 83, #4770).

Toh. -- Lha dbang-bskur-ba'i cho-ga.
Col. Rab-gnas-kyi cho-ga (slightly revised version of the old translation).
(P. vol. 87, #5152).

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Toh. 1903 Argha'i cho-ga. Argha-vidhi.
Col. Argha'i cho-ga snying-po bsdus-pa zhes-bya-ba [Gsang-ba 'dus-pa'i rgyud brtan-pa'i argha'i cho-ga snying-po bsdus-pa].
A. Snang-byed-zla-ba T. Varendrapa and Prajñâ-kîrti
D. vol. 45 (*Rgyud phi*), pp. 2-16 (P. vol. 66, #2767).

The Bon-po Tanjur: Sa-cha rab-gnas. (Kvaerne, 1974:120).

The following texts contain important passages on consecration.

Toh. 2531 Kriyâ-saṃgraha-nâma. Bya-ba bsdus-pa zhes bya-ba.
A. Rigs-kyis-byin-pa [Kuladatta] T. Kîrti-candra and Yar-lungs-pa Grags-pa-rgyal-mtshan
D. vol. 62 (*Rgyud ku*), pp. 454-723 (P. vol. 74, #3354).
Sanskrit: Sharada Rani, Kriya-saṅgraha (Śata-piṭaka Series vol. 236, New Delhi, 1977).

Toh. 2652 Mchod-rten sgrub-pa'i cho-ga.
Citya-vidhi [Caitya-vidhi], [Caitya-sâdhana-vidhi].
A. Zhi-ba'i-snying-po [Śânti-garbha]
D. vol. 68 (*Rgyud ju*), pp. 603-612 (P. vol. 77, #3476).

Toh. 3140 Vajrâvali-nâma maṇḍala-upâyikâ [maṇḍalopâyikâ].
Dkyil-'khor-gyi cho-ga rdo-rje phreng-ba zhes bya-ba.
A. Abhayâkara-gupta T. Abhayâkara-gupta and 'Khor-lo-grags R1. Shes-rab-dpal R2. Ratna-rakṣita, Râhula-śrî-bhadra, [Nyi-ma'i dbang-po'i-'od-zer, Maṇika-śrî-jñâna] and Chag Chos-rje-dpal R3. Blo-gros-brtan-pa.
D. vol. 75 (*Rgyud phu*), pp. 113-131 (P. vol. 80, #3961).
Sanskrit: Sharada Rani, Vajrâvali: A Sanskrit Manuscript from Nepal Containing the Ritual and Delineation of Maṇḍalas reproduced by Lokesh Chandra from the collection of Prof. Raghuvira. (Śata-piṭaka Series vol. 239: New Delhi, 1977).

Toh. 3305 Vajrâcârya-kriyâ-samuccaya.
Rdo-rje slob-dpon-gyi bya-ba kun-las btus-pa.
A. 'Gro-ba'i-me-long [Darpaṇâcârya or Jagad-darpaṇa]
T. Mañjuśrî, Blo-gros-rgyal-mtshan [dpal-bzang-po] R. Vajra-śrî
D. vol. 76 (*Rgyud bu*), pp. *passim* (P. vol. 86, #5012).
Sanskrit: Sharada Rani, Kriya-samucchaya: A Sanskrit Manuscript from Nepal Containing a Collection of Tantric Rituals by Jagaddarpaṇa reproduced by Lokesh Chandra from the collection of Prof. Raghuvira. (Śata-piṭaka Series vol. 237: New Delhi, 1977).

# A Selective Bibliography of Tibetan Textual Sources on the Insertion of *Dhâraṇîs* into Receptacles (*gzungs-'bul*)


Karma-pa XV Mkha'-khyab-rdo-rje, (1871-1922) [Karma-pa]
"Gzungs-sgrub." (marginal title) Collected Works (Paro, 1979) vol. 14, pp. 103-106.

Kong-sprul Blo-gros-mtha'-yas, 'Jam-mgon (1813-1899) [Bka'-brgyud-pa/Ris-med]

1. "Rten-la nang-gzhug 'bul-ba'i lag-len lugs-srol kun-gsal dri-bral nor-bu chu-shel-gyi me-long." Collected Works (Paro, 1975) vol. 12, pp. 97-148.
2. "Gzungs-sgrub zin-bris." *Ibid.* pp. 149-150. Also in the National Archives, Kathmandu, reel no. E 1889/37, 3 folios.

Dkon-mchog-'phel (1445-1514) (7th abbot of Ngor) [Sa-skya-pa] (written according to his oral instructions).
"Ngor-pa'i lugs-kyi gzungs-bzhugs lugs byed-tshul ni: rim-pa zhin (bzhin) sgo-rim (rims) ma nor-pa." National Archives, Kathmandu, reel no. L 112/1, 4 folios.

Skam G.yung-drung-bstan-rgyal [Bon-po]
"Gzungs-'bul-gyi cha-rkyen mnan-gzer ldog-med 'byung-ba'i stobs ldan." Sku Gsung Thugs-kyi Rten-la Rab-tu Gnas-pa'i cho-ga: A Collection of Bonpo Ritual Texts for Use in the Consecration and Vivification of Stûpas, Temples, Images, and Scriptures (New Thobgyal, H.P., 1973) pp. 361-370.

Lcang-skya I Ngag-dbang-[blo-bzang]-chos-ldan, (1642-1714) [Dge-lugs-pa]

1. "Rten-la gzungs-gzhug 'bul-tshul shel-dkar-me-long." Collected Works in The Tibetan Tripitaka Peking edition [extra volume] (Tokyo-Kyoto, 1961) no. 6299, vol. 164, pp. 83.5.5-88.2.2.
2. "Gzungs-'bul-gyi lag-len 'khyer bde." *Ibid.* no. 6300, pp. 88.2.2-89.2.5.
3. "Gzungs-'jug lugs dang dpar-byang." *Ibid.* no. 6301, pp. 89.2.5-90.2.1.
4. "Gzungs-gzhug dang gnod-sbyin 'khor-lo sogs rab-gnas bya-tshul phun-tshogs char-'bebs." *Ibid.* vol. 164, pp. 90.2.1-93.1.7.

These works were also published separately by the Tibetan Cultural Printing Press (Bod-gzhung shes-rig par-khang) under the title "Rten-la gzungs-gzhug 'bul-tshul shel-dkar-me-long sogs gzungs-'bul skor dang gzungs-gzhug rab-gnas-bcas." (Dharamsala, 1983).

Chos-rnam-pa [Sa-skya-pa] (Chos-rnam-rgyal? abbot of Rta-nag-thub-bstan?)

"Rten-la gzungs-bzhugs 'bul-ba'i lag-len gsal-bar bshad-pa kun-gsal dngul-gyi me-long." Personal copy received at Sakya Center in Rajpur (n.p., n.d.).

'Jam-dbyangs-bzhad-pa I Ngag-dbang-brtson-'grus (1648-1721/2) [Dge-lugs-pa]

1. "Gzungs-'jug 'khrul-spong nyin-byed snying-po." Collected Works (New-Delhi, 1974) vol. 1, pp. 486-509.
2. "Gzungs-'bul-gyi lhan-thabs gnod-sbyin dang tshogs-bdag-gi 'khor-lo'i sgrub-thabs." *Ibid.* pp. 510-522.

Nyi-ma-bstan-'dzin (b. 1813) [Bon-po]

1. "Rgyal-ba'i sku-brnyan dang mchod-rten-gyi gzungs-gzhug 'bul-ba'i lag-len gsal-byed 'phrul-gyi lde-mig." Sku Gsung Thugs-kyi Rten-la Rab-tu Gnas-pa'i cho-ga: A Collection of Bonpo Ritual Texts for Use in the Consecration and Vivification of Stûpas, Temples, Images, and Scriptures (New Thobgyal, H.P., 1973) pp. 281-328.
2. "Rgyal-ba'i sku-brnyan dang mchod-rten-gyi gzungs-rdzong dgos-'byung gter-gyi mdzod-chen." *Ibid.* pp. 381-593.

Nyi-ri-shel-zhin (=Nyi-ma-bstan-'dzin, see above) [Bon-po]

1. "Rten-gyi gzungs-gzhug 'bul-byed g.yung-drung bstan-pa rgyas-pa'i pad-tshal." Sku Gsung Thugs-kyi Rten-la Rab-tu Gnas-pa'i cho-ga: A Collection of Bonpo Ritual Texts for Use in the Consecration and Vivification of Stûpas, Temples, Images, and Scriptures (New Thobgyal, H.P., 1973) pp. 329-352.
2. "Rten-gyi gzungs-rdzong-gi nyer-mkho snang-gsal sgron-me." *Ibid.* pp. 371-379.

Dalai Lama V Ngag-dbang-blo-bzang-rgya-mtsho (1617-1682) [Dge-lugs-pa]

"Gzu-gnas blo-ldan ngo-mtshar skyed-byed gzungs-'bul-gyi lag-len 'khrul-spong nyin-mor byed-pa." Rituals of Rdo-rje-brag (Leh, 1973) vol. 1, pp. 389-437 (missing folio 3 and part of folio 12 and 25. A complete version is found in the Library of the Tibetan Works and Archives in Dharamsala, Acc. no. pa 1053).

Bdud-'joms Rim-po-che 'Jigs-bral-ye-shes-rdo-rje (1904-1987) [Rnying-ma-pa]

"Rten-gyi gzungs-gzhug sgrub-pa'i cho-ga dge-legs nor-bu'i gter-mdzod." Collected Works (Kalimpong, 1979) vol. 18, pp. 411-435.

Paṇ-chen Bla-ma I Blo-bzang-chos-kyi-rgyal-mtshan (1570-1662) [Dge-lugs-pa]

"Gzungs-gzhug gnod-sbyin 'khor-lo ji-ltar bya-ba'i tshul gsal-byed nor-bu'i me-long." Collected Works (New Delhi, 1973) vol. 4, pp. 799-811.

Padma-'phrin-las, Rdo-rje-brag Rig-'dzin (1641-1717) [Rnying-ma-pa]

"Gzungs-'bul-gyi lag-len gsal-bar byed-pa bai-ḍûr-ya'i me-long." Rituals of Rdo-rje-brag (Leh, 1973) vol. 1, pp. 287-362.

'Phrin-las-bdud-'joms, Rig-'dzin (1725-@1789) [Rnying-ma-pa]
"Gzungs-'bul-gyi rim-pa lag-len klags chog-tu bkod-pa bai-ḍûr-ya'i yang-zhun." Rig-'dzin chen-po Karma-bdud-'joms zhabs-kyi rnam-par thar-pa gsal-bar byed-pa'i nyin-byed ngo-mtshar snang-ba'i gter-mdzod (Delhi, 1982) pp. 267-383.

Dben-sa-pa Blo-bzang-don-grub (1505-1566) [Dge-lugs-pa]
"Chu'i bcud-len-gyi snying-po dngos-grub kun-'byung dang bris-sku mthong-ba don-ldan 'dri-tshul rten-la gzungs-gzhug 'bul-tshul sogs nyer-'kho'i rim-pa-rnams." Collected Works (New Delhi, 1976) vol. 2, pp. 74.3-79.3.

'Bri-gung Rig-'dzin Chos-kyi-grags-pa (b. 1595) ['Bri-gung-pa]
"Ring-bsrel lnga'i bzhugs-tshul lag-len tshogs-gnyis rgya-mtsho." Sku-gzugs-kyi thig-rtsa dang gsar-rnying rgyud-sde rgya-mtsho'i thig-rtsa gzungs-'bul lag-len bcas (Gangtok, 1985) pp. 271-331.

'Brug-chen III 'Jam-dbyangs-chos-kyi-grags-pa (1478-1523) ['Brug-pa]
"Ring-bsrel bzhugs-pa gnod-sbyin 'khor-lo dang bcas-pa ye-shes snying-po." Ras-chung snyan-rgyud gsar-ma (Tashijong, Palampur, 1985) vol. 1, pp. 385-450.

'Brug-chen VIII Kun-gzigs-chos-kyi-snang-ba (1768-1822) ['Brug-pa]
1. "Rten-la gzungs 'bul-ba'i lag-len zin-bris mdor-bsdus/ mthong-bas shes-pa legs-byas snying-po." Collected Works (Rewalsar, 1985) vol. 1, pp. 685-711.

Prajñâ-śa-sa [Rnying-ma-pa]
"Rten-la gzungs-'bul-ba'i yi-ge Smin-gling phyag-bzhes gsos-sman gangga'i rgyun-bzang." In Smin-gling Lo-chen Dharma-shrî, Collected Works (Dehra Dun, 1976) vol. 13, pp. 119-186. Also in Rgyal-ba gnyis-pa Kun-mkhyen Ngag-gi Dbang-po'i gsung-rab-las mdzod-bdun ngal-gso gsang-ṭîk-rnams rnad-byung 'phrul-gyi phyi-chos ji-ltar bsgrub-pa'i tshul-las brtsams-pa'i ngo-mtshar gtam-gyi gling-bu skal-bzang rna-ba'i dga'-ston (Gangtok, 1976) pp. 159-476.

Zhu-chen Tshul-khrims-rin-chen (1674-1774) [Sa-skya-pa]
1. "Gzungs-'bul-gyi lag-len nyung-gsal." Collected Works (New Delhi, 1973) vol. 3, pp. 317-319.
2. "Rten-bzhengs-rnams-kyi gzungs-'bul mtha'-'dod don gsol-gdab dmigs-bsal bstan-'gro'i dge-legs 'phel-byed." *Ibid.* (New Delhi, 1973) vol. 6, pp. 374-377.

Ye-shes-rgyal-mtshan, Tshe-mchog-gling Yongs-'dzin (1713-1793) [Dge-lugs-pa]
"Sku-rten-la gzungs-'bul-gyi cho-ga." Collected Works (New Delhi, 1975) vol. 10, pp. 301-315.

Unidentified

"Gzungs-'jug 'khyer-bde kho-na-cig? bzhugs-so: dge-legs 'phel-lo." National Archives, Kathmandu, reel no. E 510/29, 7 folios.

Unidentified

"Gzung (gzungs)-'jug rin-po-che'i bang-mdzod zhe-bya-ba ma-rig mun-bsel mkhas-pa'i mdzes-rgyan." National Archives, Kathmandu, reel no. E 583/39, 6 folios.

Unidentified

"Gzungs-'bul lag-len snying-por sgril-pa dang ar-cho bcas." National Archives, Kathmandu, reel no. E 1925/3, 23 folios.

Unidentified

"Gzungs-gzhug gnod-sbyin tshogs-bdag bum-gter sogs-kyi byin-rlabs rab-gnas bya-tshul dge-legs-char-'bebs." Rituals of Rdo-rje-brag (Leh, 1973) vol. 1, pp. 363-388.

# A Selective Bibliography of Tibetan Textual Sources on Restoration Rituals (*argha*) for Receptacles of Body, Speech and Mind


Karma-pa XV Mkha'-khyab-rdo-rje (1871-1922) [Karma Bka'-brgyud-pa]
"Bde-bar gshegs-pa'i rten rnying-pa nyams-gso'i skabs-su nye-bar mkho-ba'i arga'i cho-ga bklag-chog-tu bkod-pa nor-bu dpal-gyi snying-po'i me-long tshogs gnyis rgya-mtsho'i drwa-ba dkrigs-pa'i rgyan." Collected Works (Paro, 1980) vol. 14, pp. 55-101.

Klong-gsal-snying-po (1625-1692) [Rnying-ma-pa]
"Ye-shes rab-'bar-las Arga'i cho-ga klong-yangs mtha'-grol." Rin-chen-gter-mdzod (Paro, 1976) vol. 66, pp. 435-438.

Mkhyen-brtse'i-dbang-po, 'Jam-dbyangs (1819-1892) [Ris-med]
"Rten gsar-rnying-la bya-ba'i argha'i cho-ga mdor-bsdus snying-por dril-ba." Collected Works (Gangtok, 1979) vol. 8, pp. 397-436.

Go-ram Bsod-nams-seng-ge (1429-1489) [Sa-skya-pa]
"Rten rnying-pa-la bya-ba'i argha'i cho-ga." Sa-skya-pa'i Bka'-'bum vol. 15: Go-ram Bsod-nams-seng-ge'i Bka'-'bum (Tokyo, 1969) vol. 5, pp. 214.2.2-214.3.6.

Grags-pa-rgyal-mtshan (1147-1216) [Sa-skya-pa]
"Arga'i cho-ga dang rab-tu gnas-pa don gsal-ba." The Complete Works of the Great Masters of the Sa Skya Sect of the Tibetan Buddhism (The Toyo Bunko, Tokyo, 1968) vol. 4, pp. 237-252.

Lcang-skya I Nag-dbang-chos-ldan (1642-1714) [Dge-lugs-pa]
"Argha cho-ga bya-tshul gsal-bar bkod-pa go-bde klags-chog." Collected Works Peking Supplements, no. 6315, vol. 164, pp. 128.5.3-130.2.5. Also in Rgyal-sras VI Skal-bzang-thub-bstan (b. 1743) [Dge-lugs-pa] (arranged) "Rab-tu gnas-pa'i cho-ga lag-len-du dril-ba dge-legs rgya-mthso'i char-'bebs zhes-bya-ba dang rab-gnas bsdus-pa ar-chog-gi bde-bklag cho-ga bcas." Rnam-pa rgyal-ba'i grwa-tshang phan-bde legs-bshad gling-'dus sde'i zhal-'don-gyi rim-pa phyogs-gcig-tu sdebs-pa (Delhi, 1977) vol. 2, pp. 2-78, on pp. 60-67.

Cha-har dge-bshes Blo-bzang-tshul-khrims (1740-1810) [Dge-lugs-pa]
"Rten rnying-la tshon gsar 'bul-tshul." Collected Works (New Delhi, 1973) vol. 4, pp. 284-285.

Snang-byed-zla-ba
"Gsang-ba 'dus-pa'i rgyud-la brten-pa'i argha'i cho-ga snying-po bsdus-pa." (or Argha'i cho-ga) Derge, vol. 45, pp. 2-16, Peking 2767, vol. 66.

Rtse-le Sna-tshogs-rang-grol Padma-legs-grub, (Rgod-tshang-pa) (1608-at least 1678) [Karma-pa]

"Sku-rten rnying-pa zhig-gsos byed-pa-la argha'i cho-ga ji-ltar bya-tshul." Complete Works (Gangtok, 1979) vol. 2, pp. 387-397.

Zhu-chen Tshul-khrims-rin-chen (1674-1774) [Sa-skya-pa].

"Rten gsar-rnying-la bya-ba argha'i cho-ga mdzes-par byed-pa'i rgyan." Collected Works (New-Delhi, 1974) vol. 4, pp. 119-127.

Sangs-rgyas-rdo-rje, Mkhas-dbang (1569-1645) ['Brug-pa]

"Rten-gsum rnying-pa gso-phyir argha'i cho-ga lhag-bsam rab-dkar." Rtsib-ri Spar-ma (Darjeeling, 1984) vol. 11, pp. 93-99. Also published separately under the same title in 4 folios (Chemre, 1969).

# THE TIBETAN TEXT

DGON GNAS STAG BRAG BSAM GTAN GLIṄ GI PHYAG BZES MDO SṄAGS CHOS SPYOD

The collected ritual texts used in the Stag-lun-brag Bsam-gtan-glin Monastery

Reproduced from a set of the Stag-lun-brag prints by Ngwang Sopa
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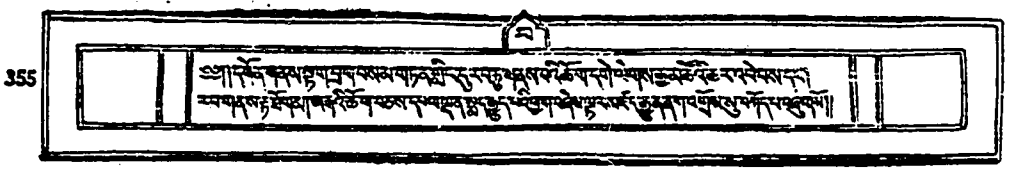


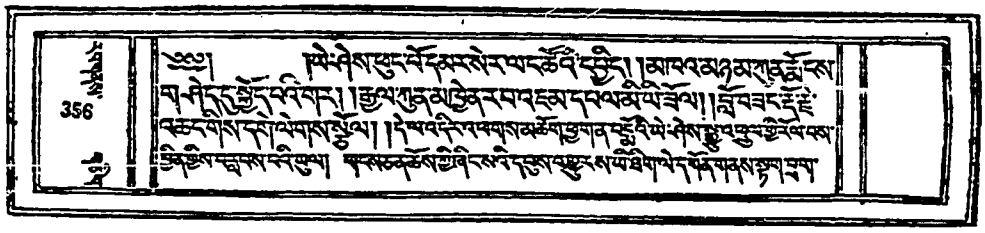


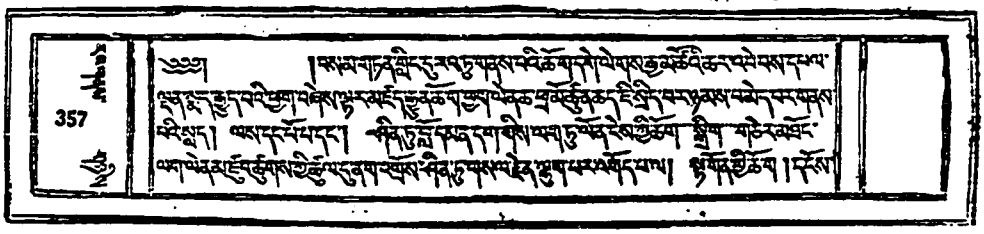


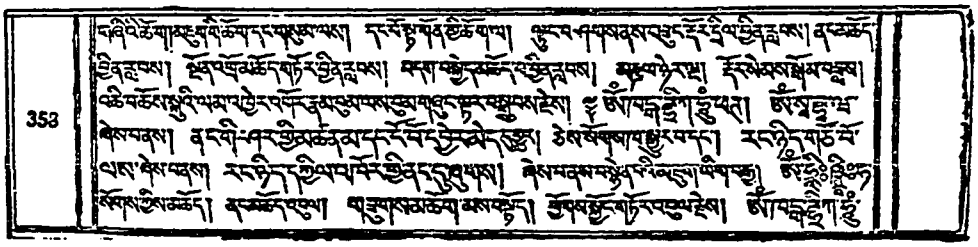


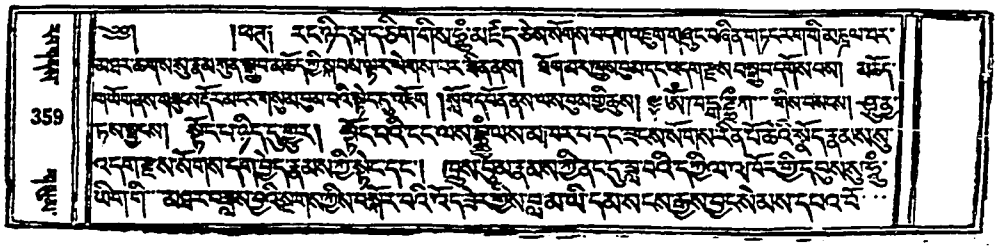

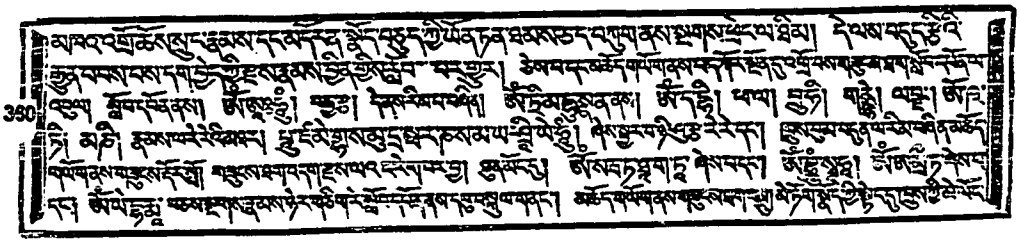

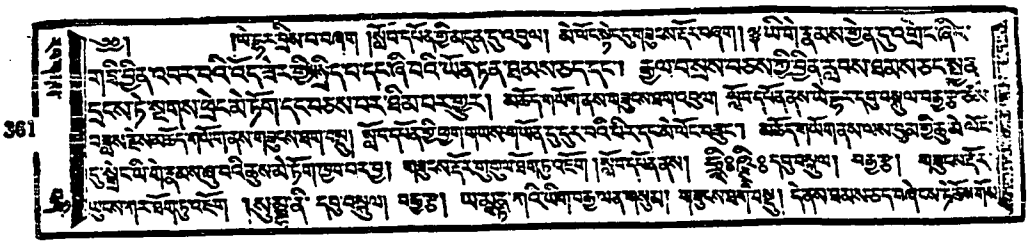

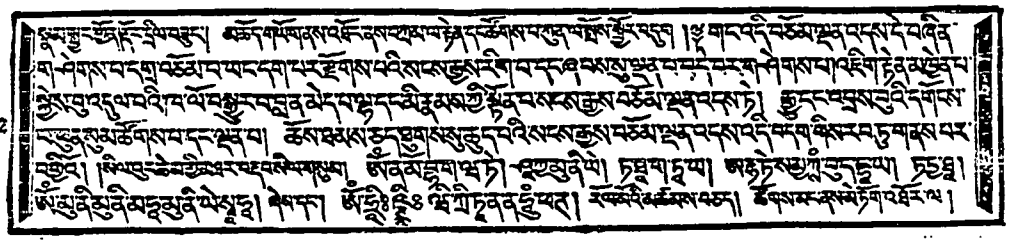

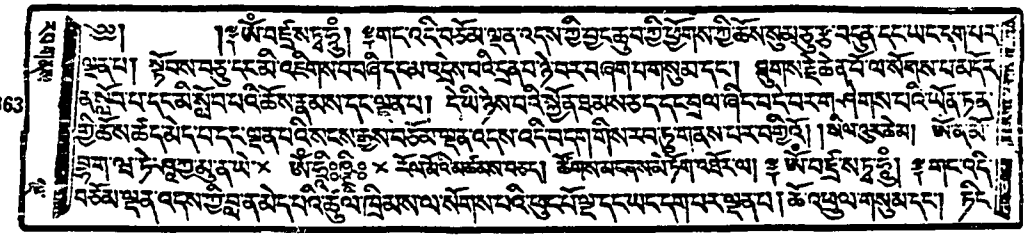

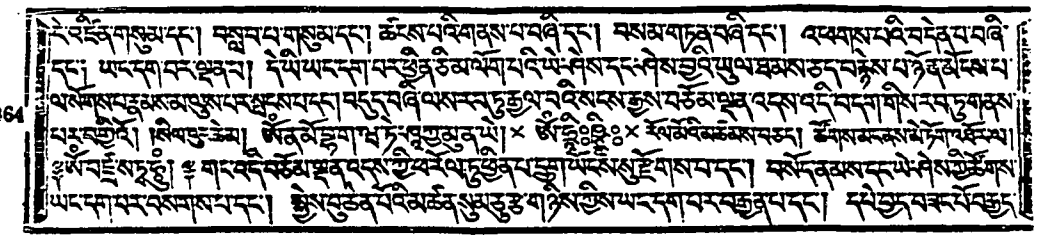

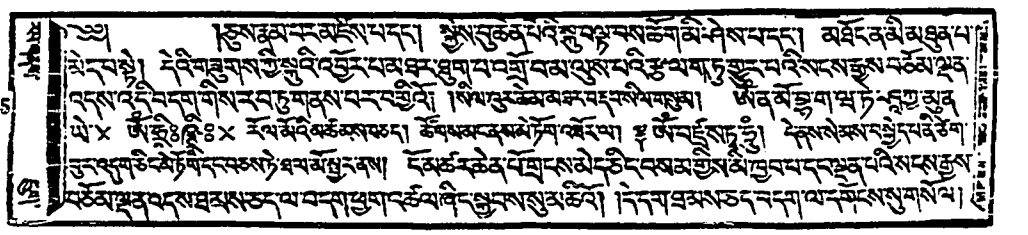

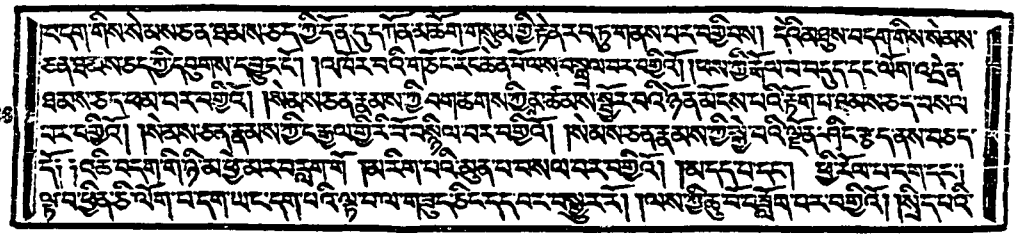

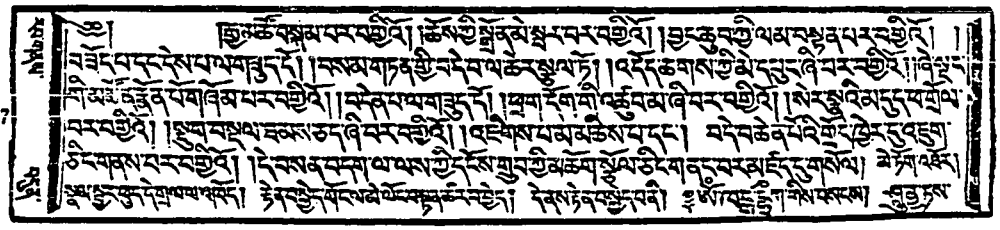

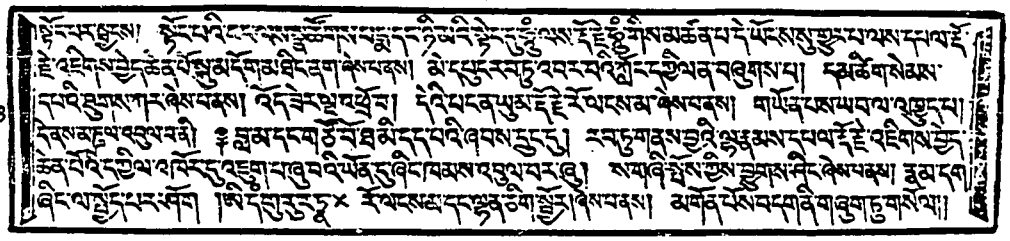

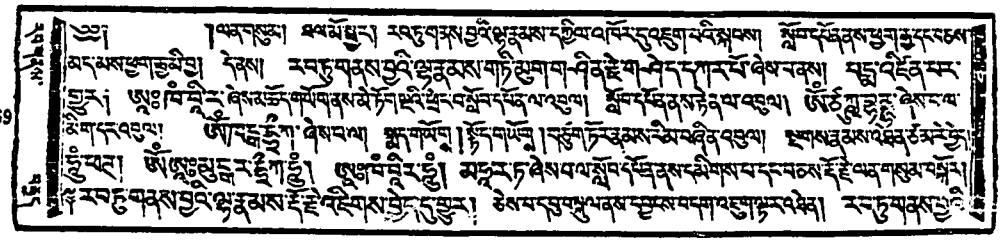

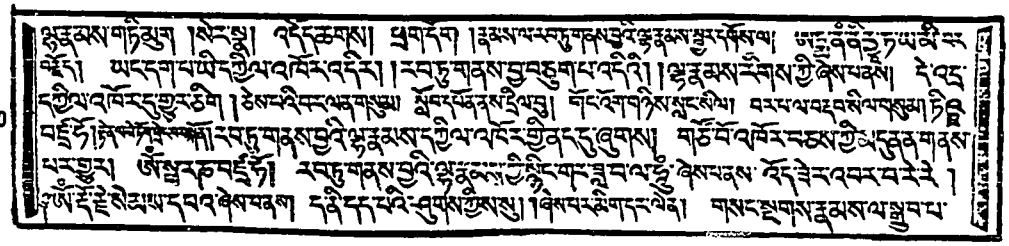

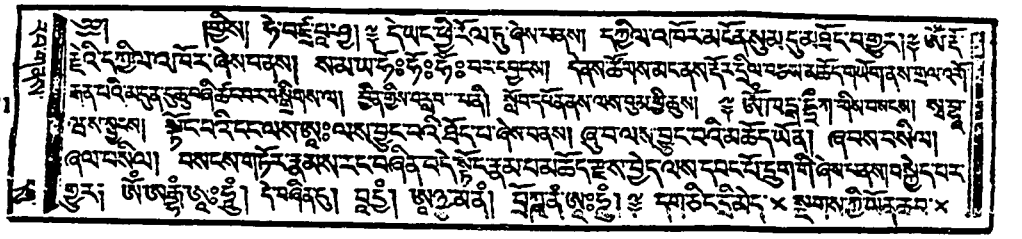

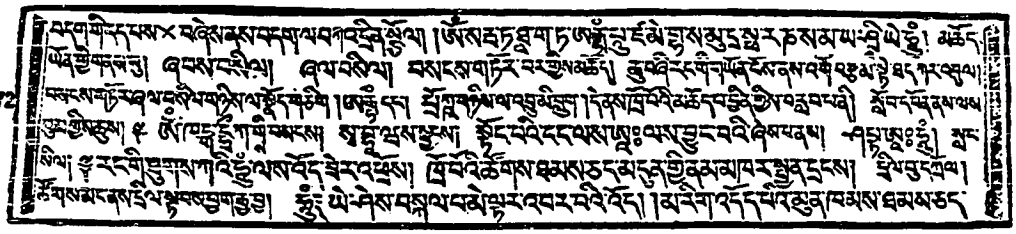

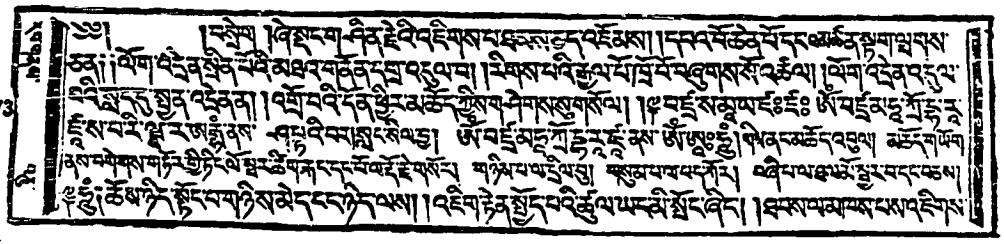

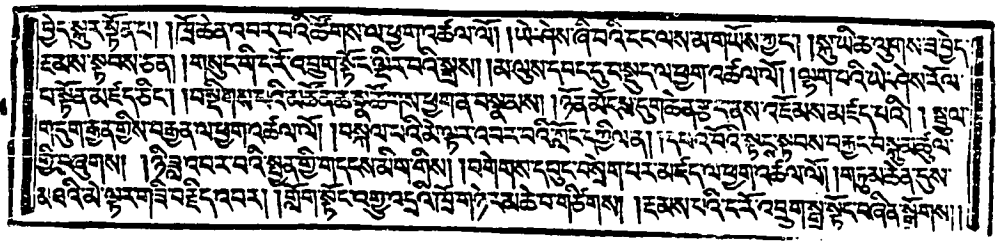

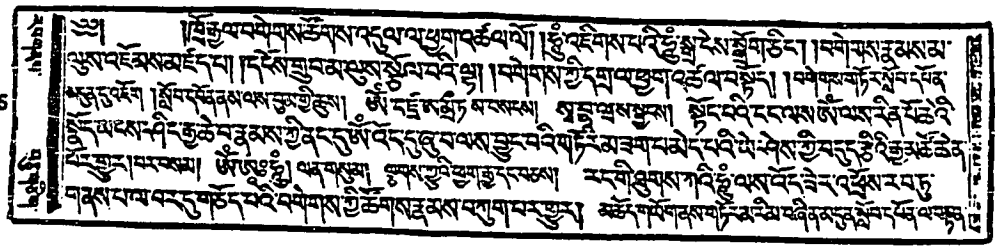

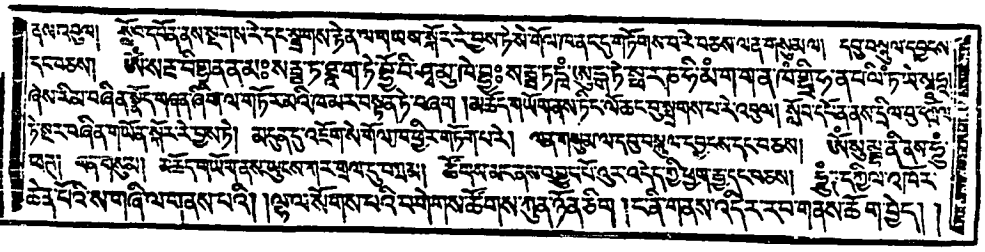

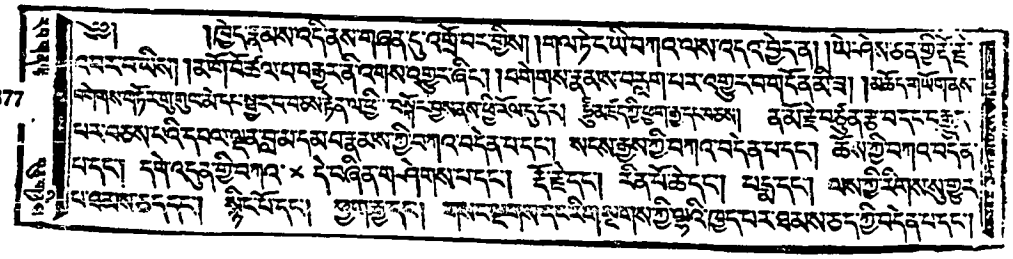

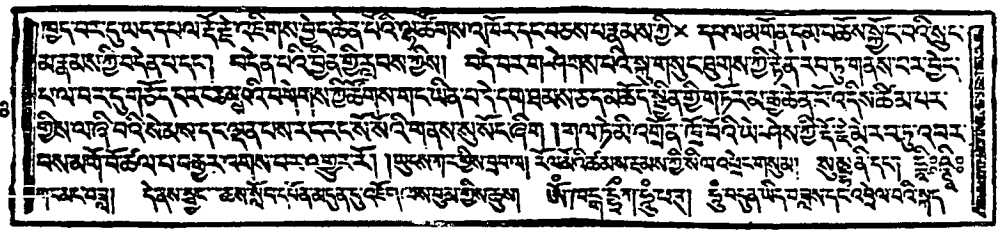

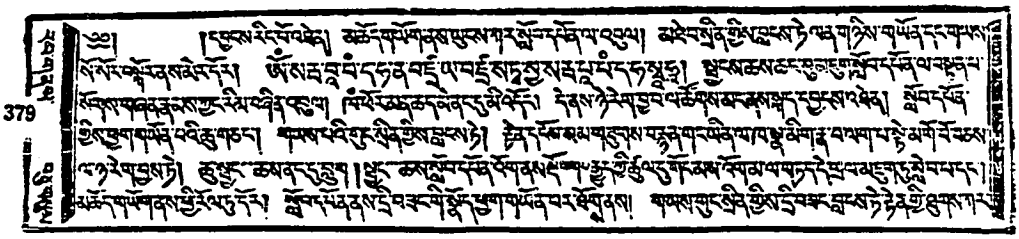

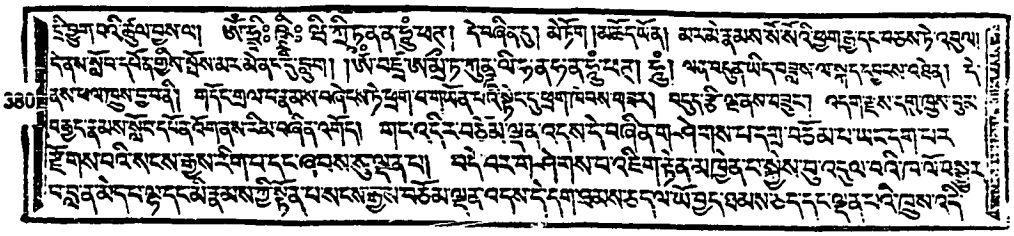

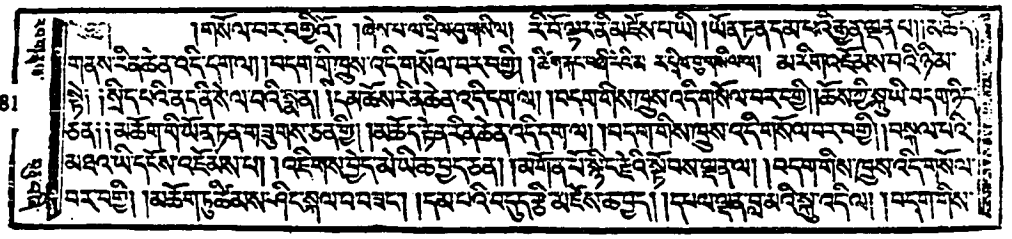

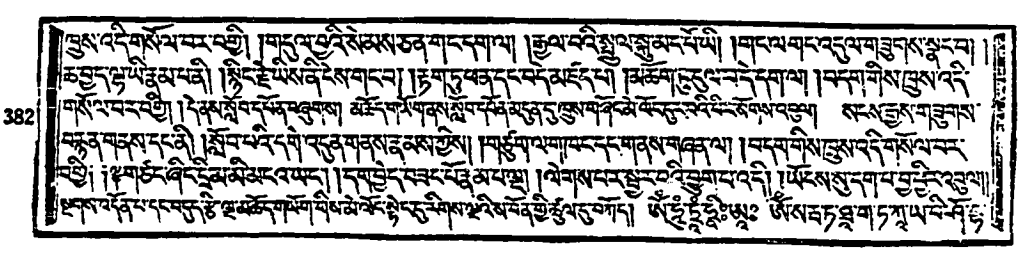

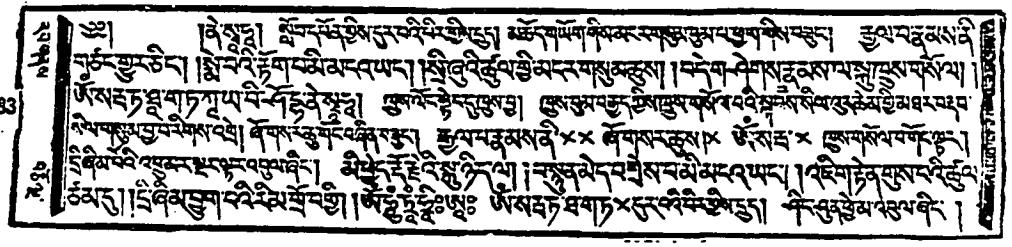

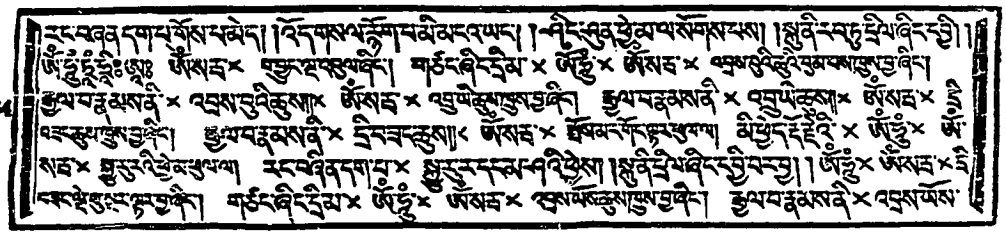

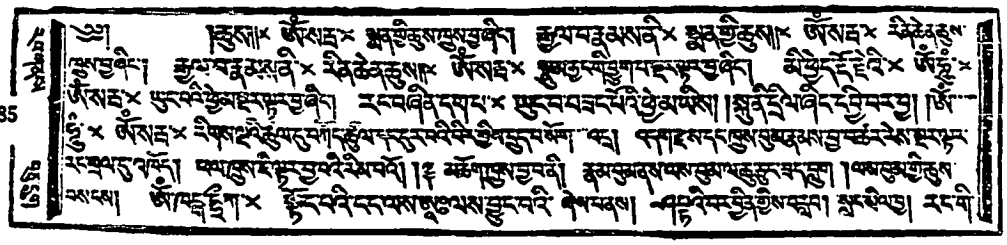

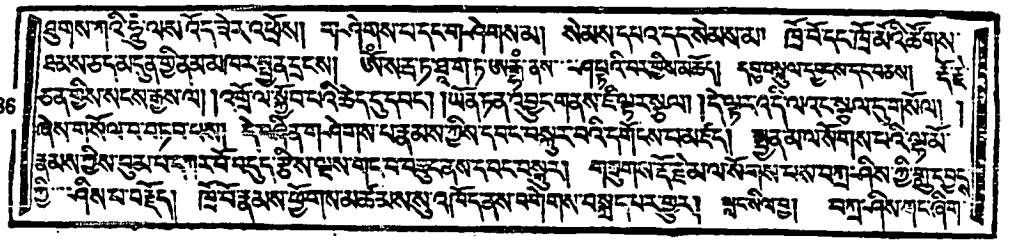

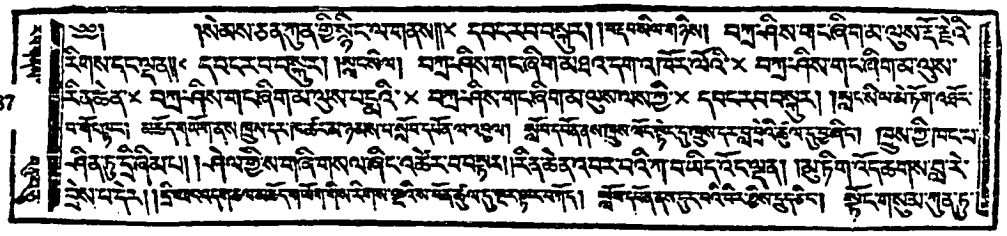

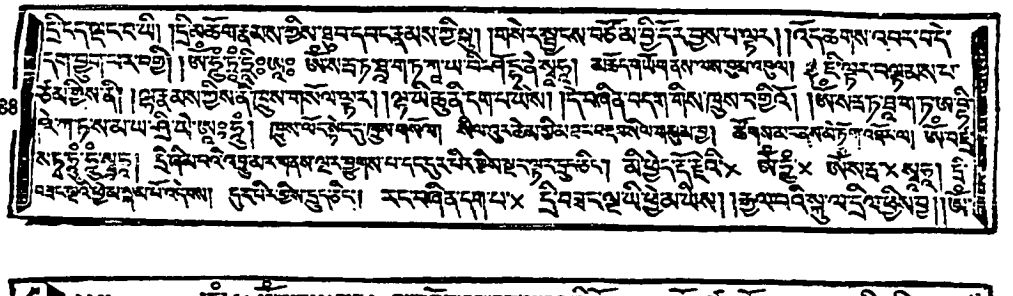

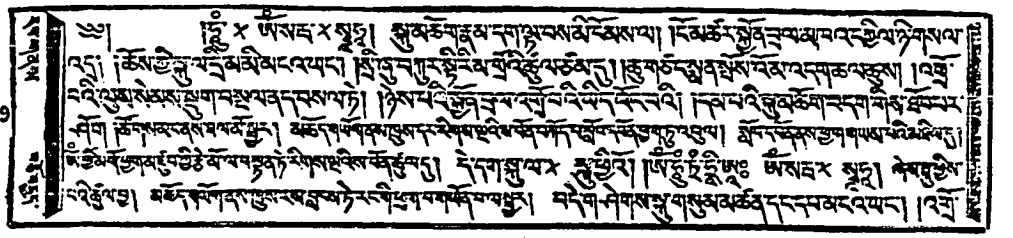

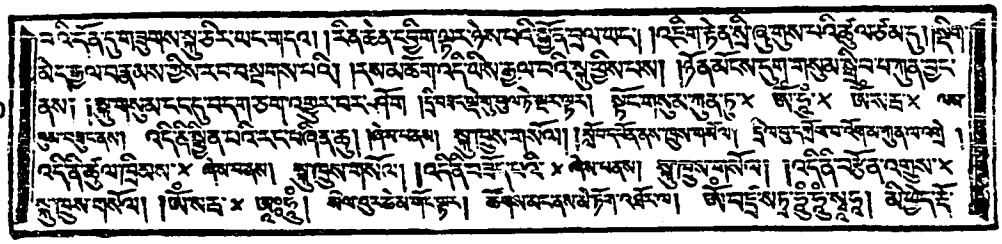

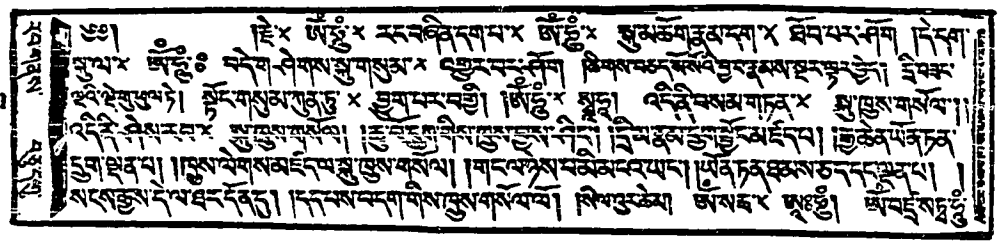

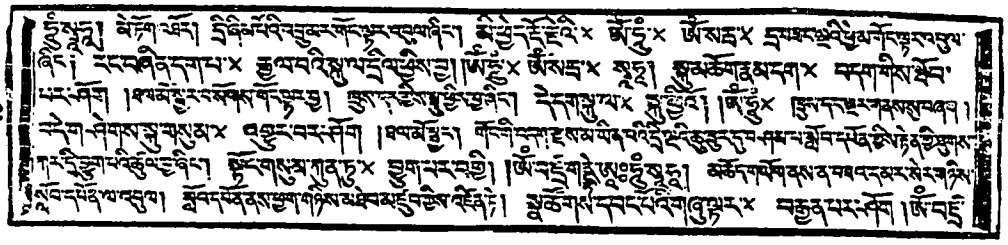

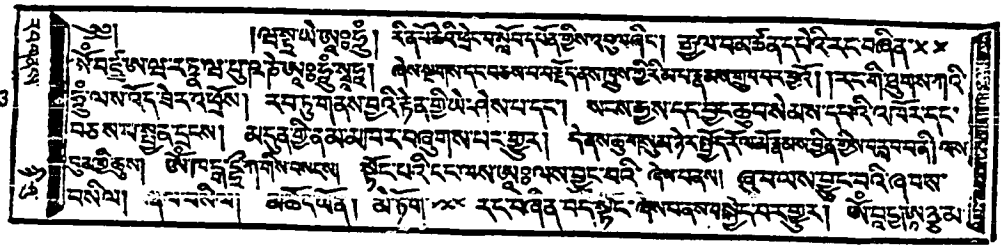

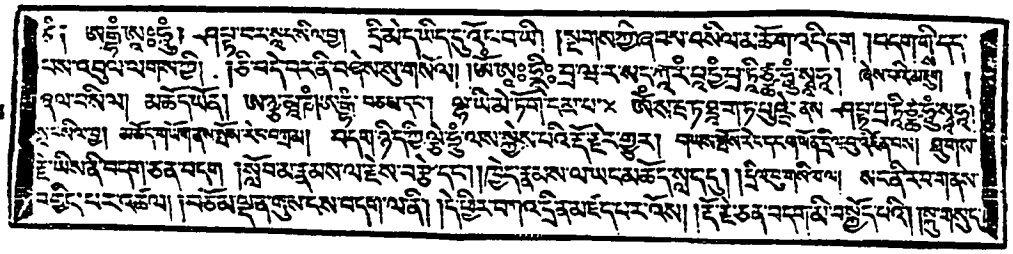

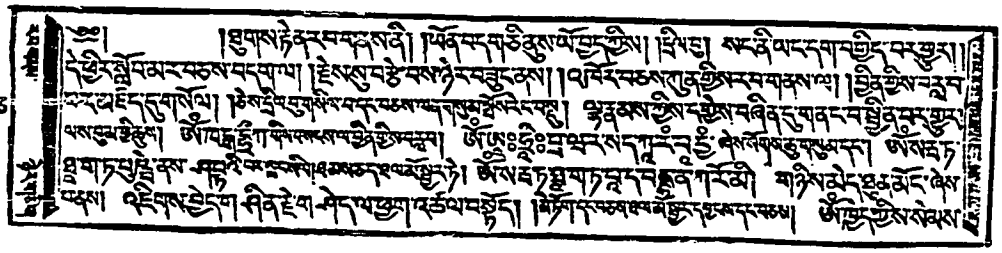

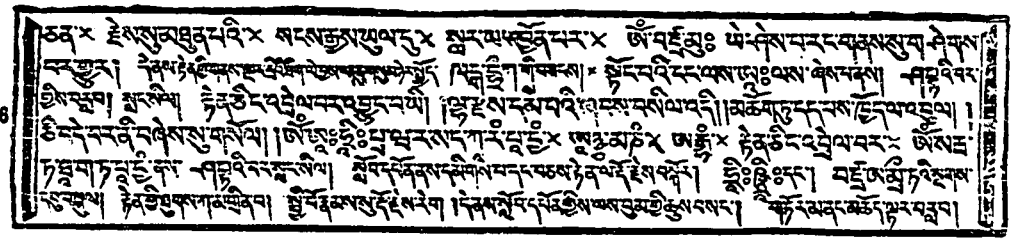

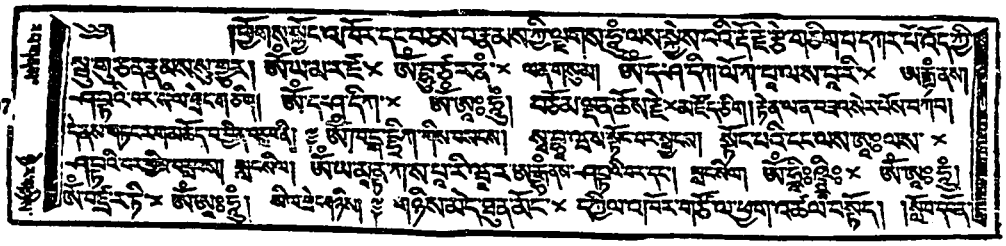

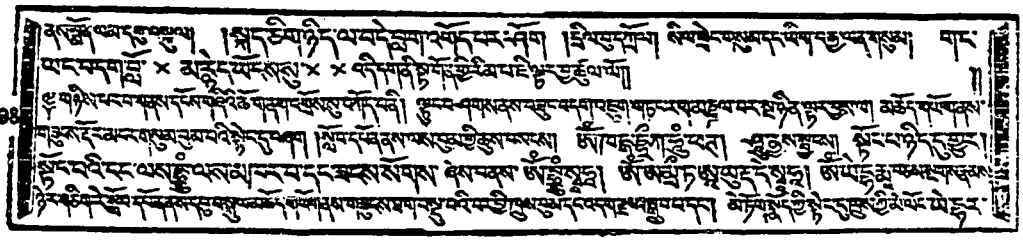

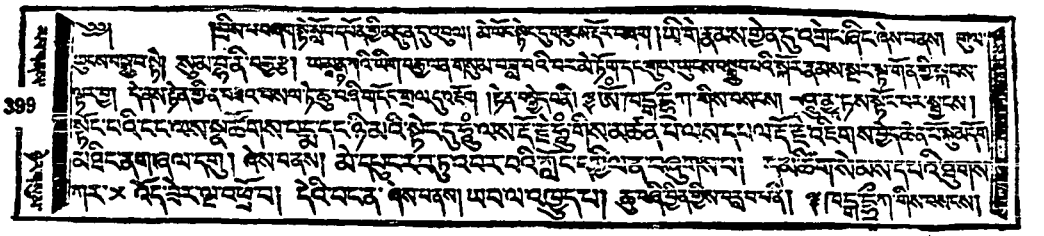

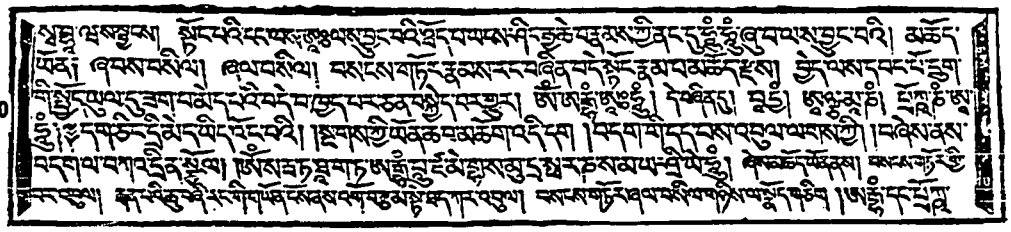

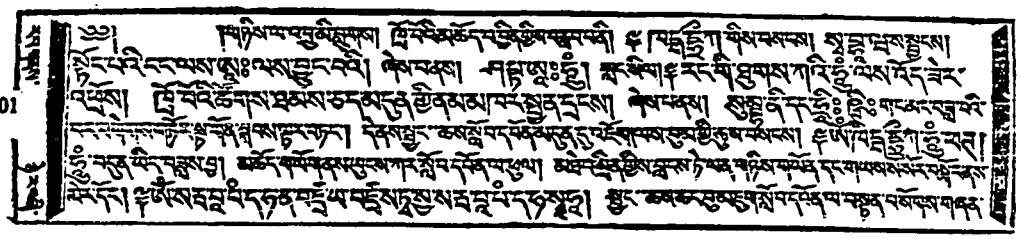

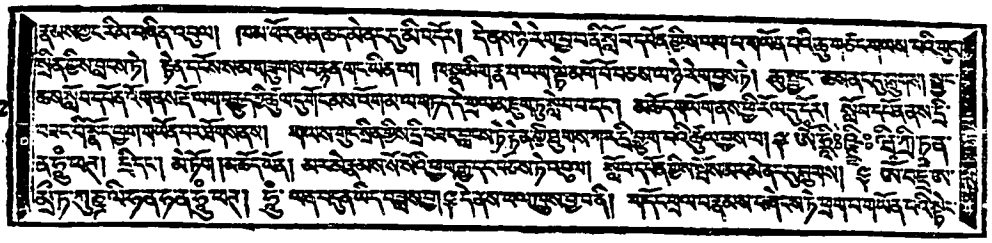

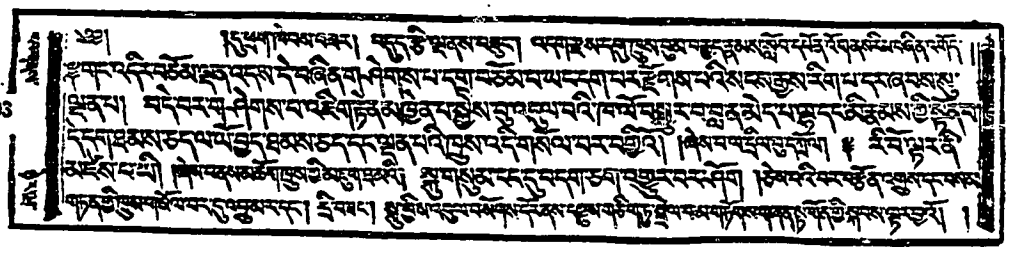

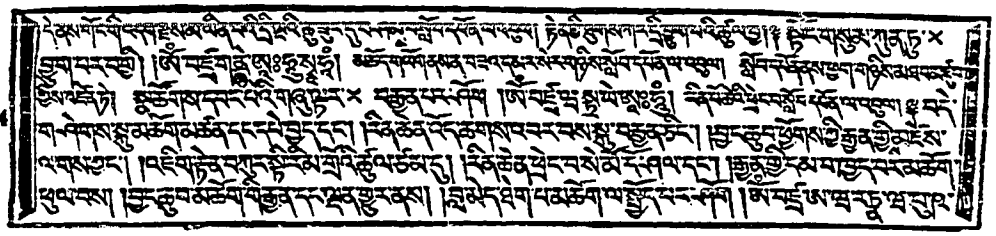

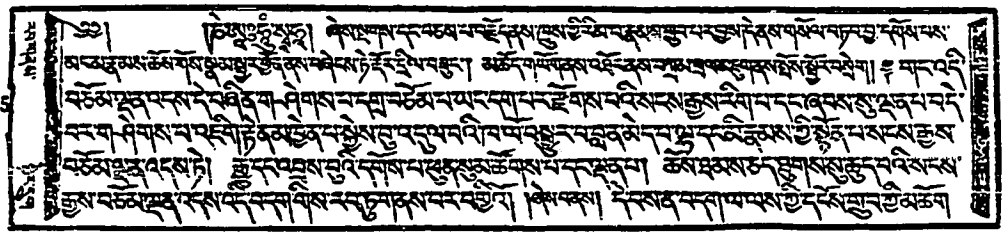

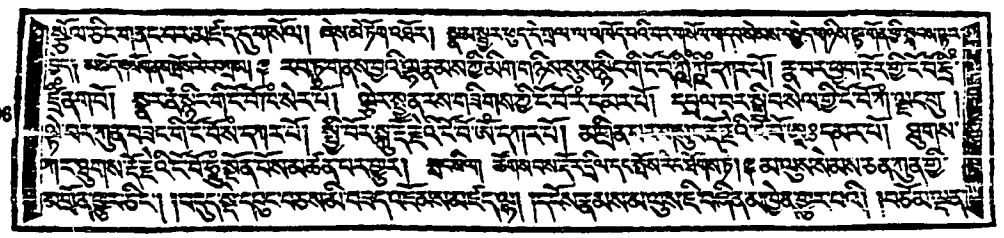

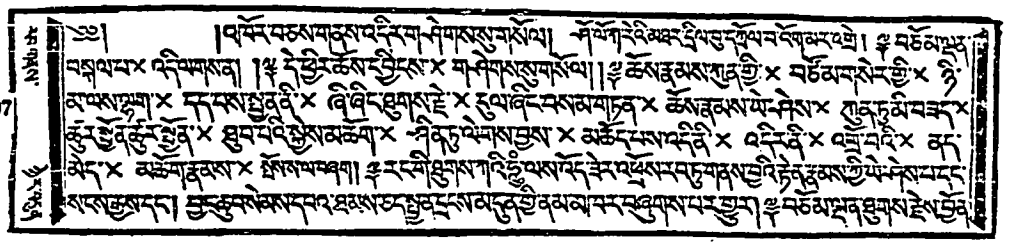

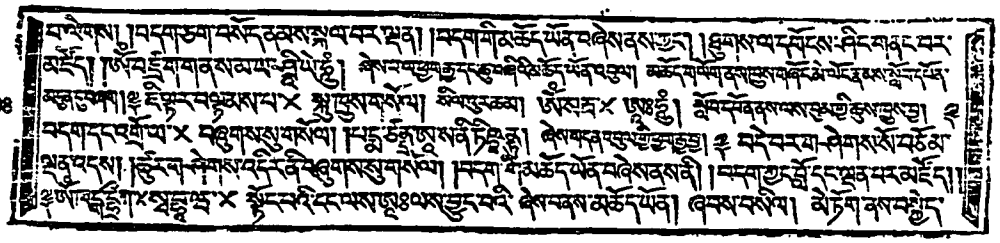

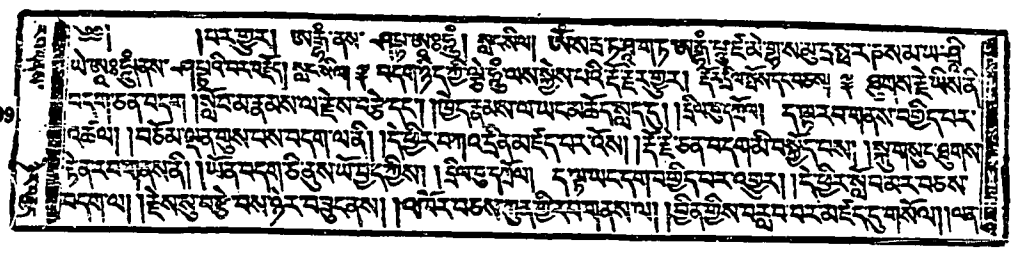

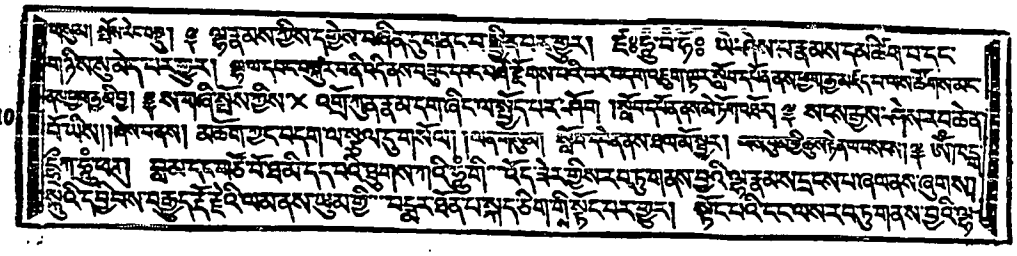

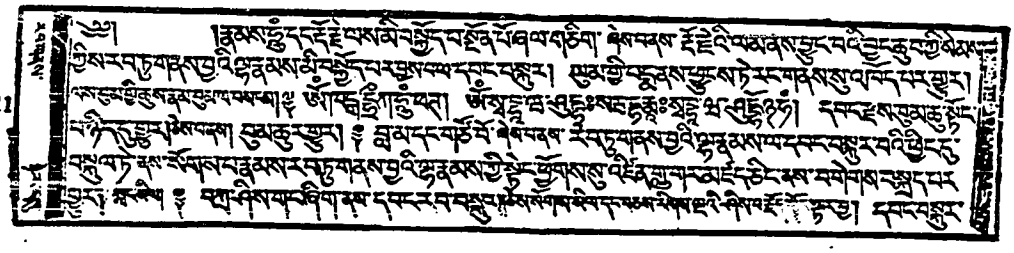

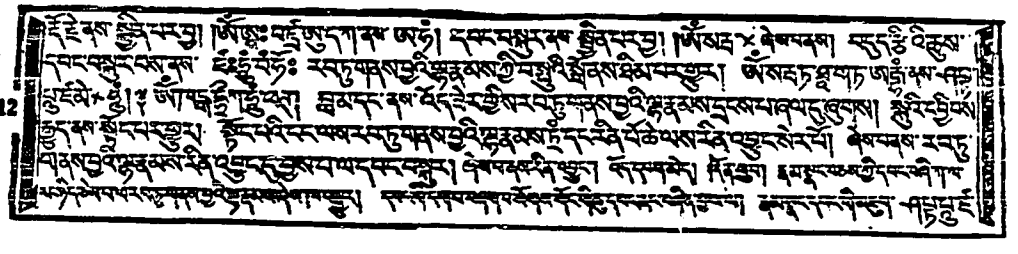

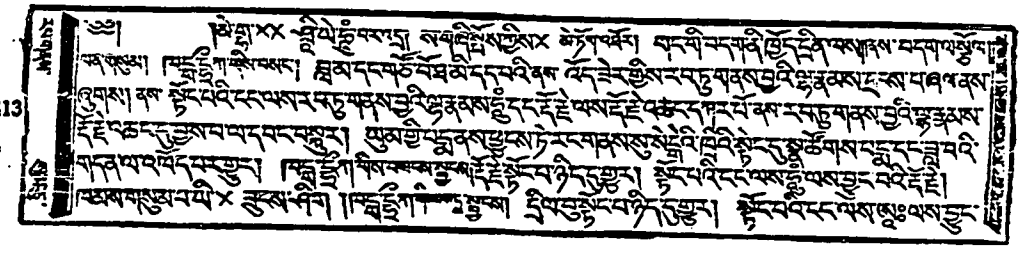

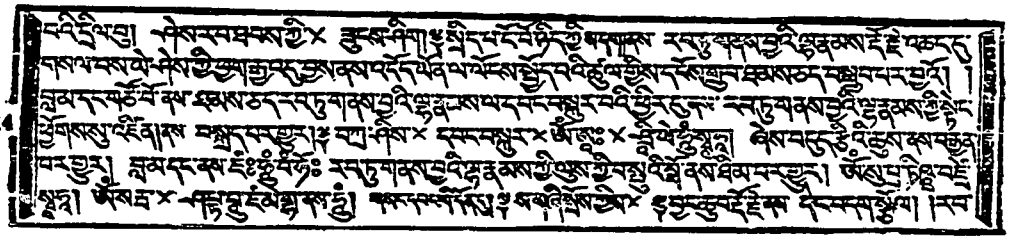

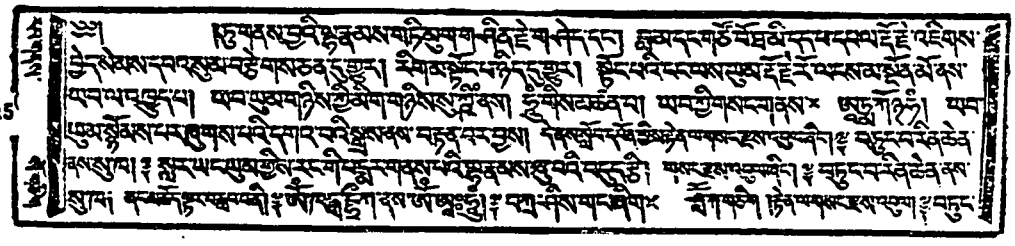

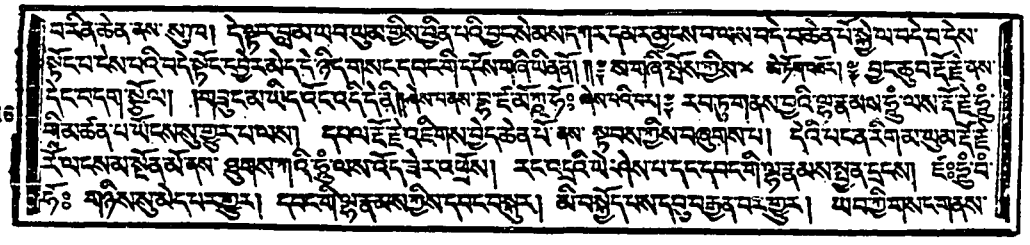

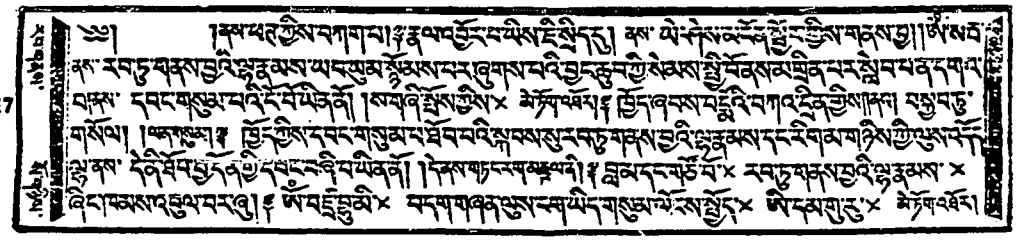

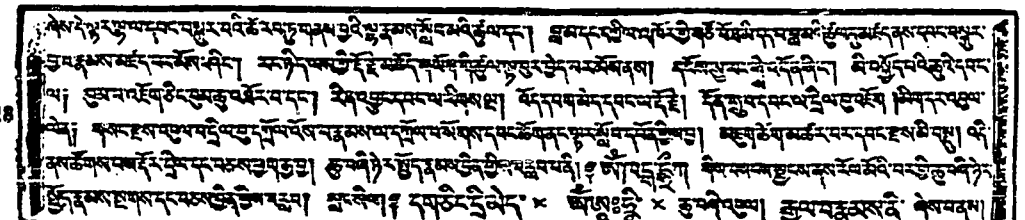

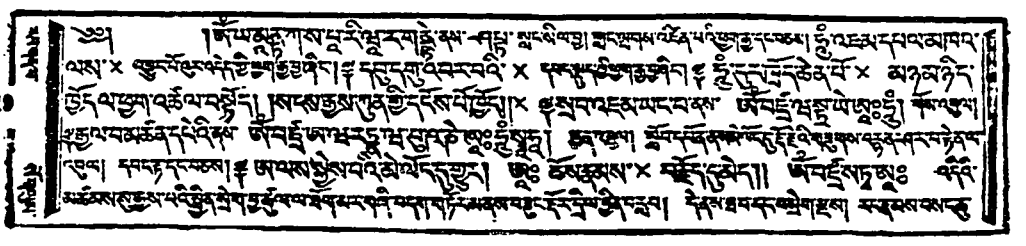

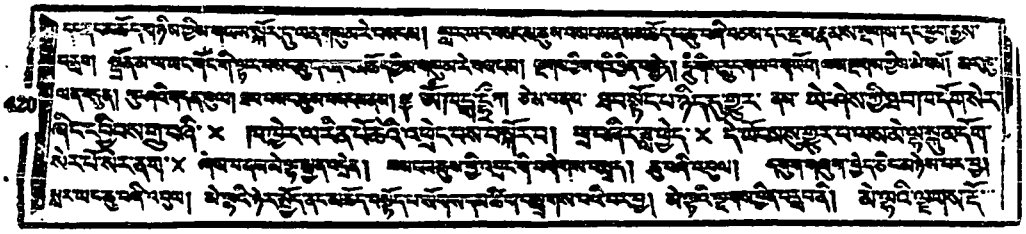

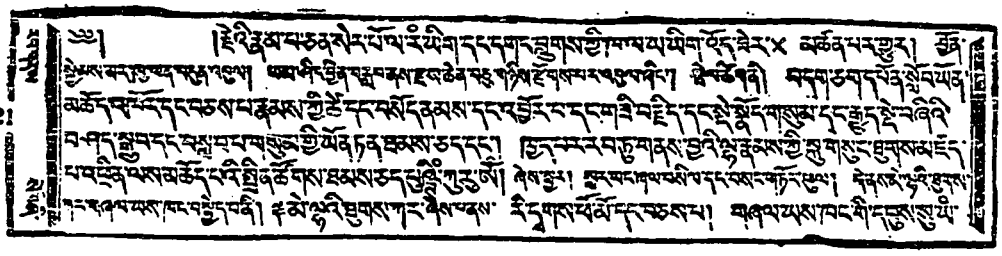

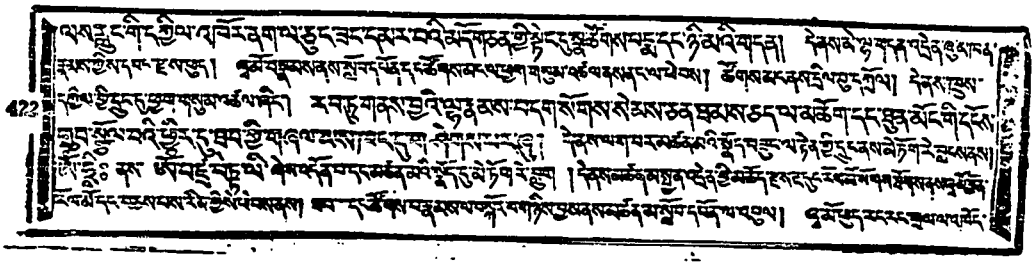

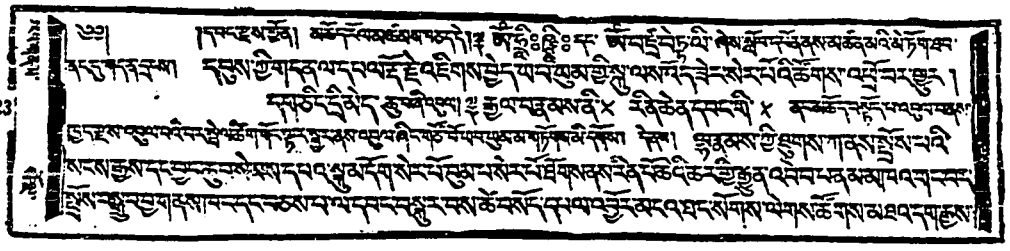

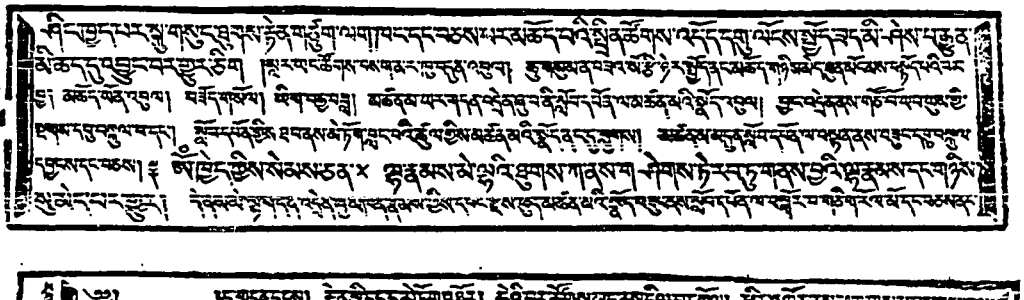

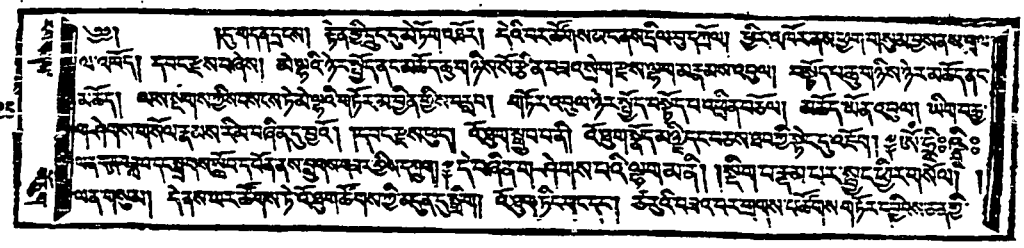

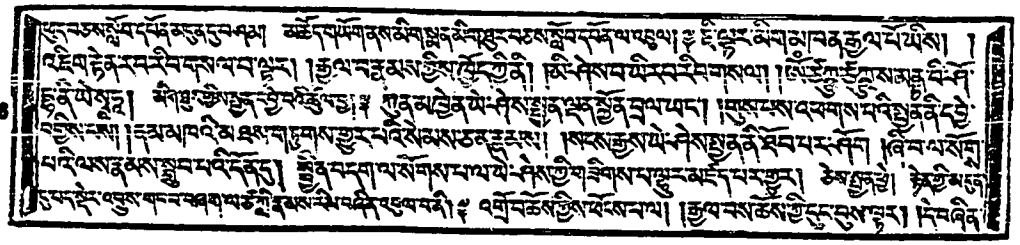

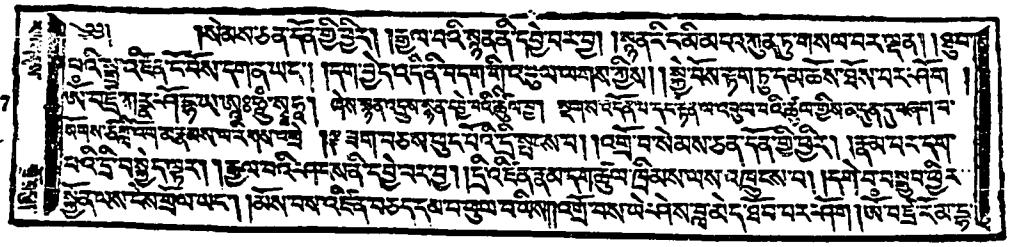

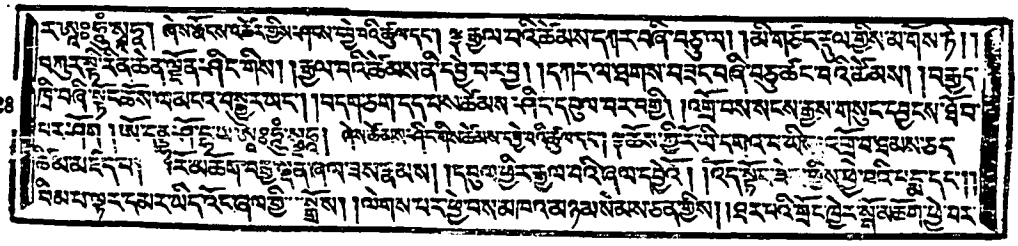

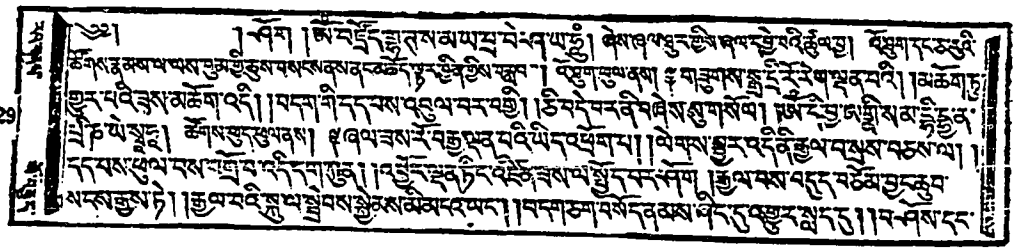

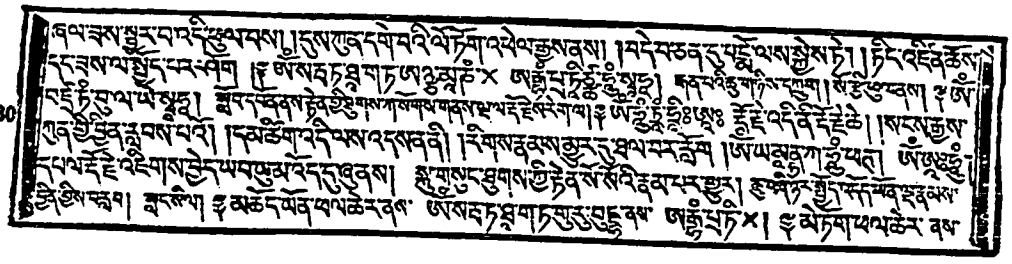

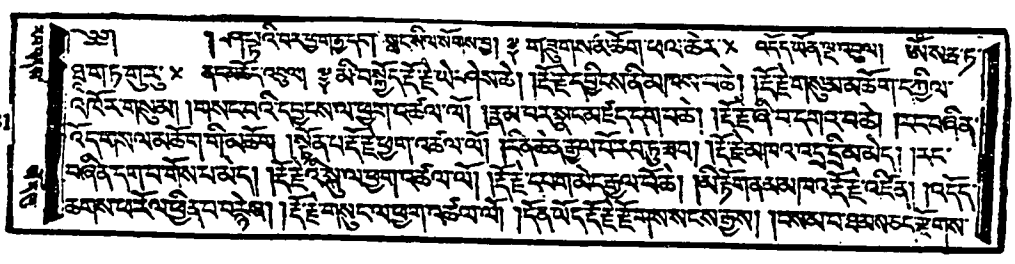

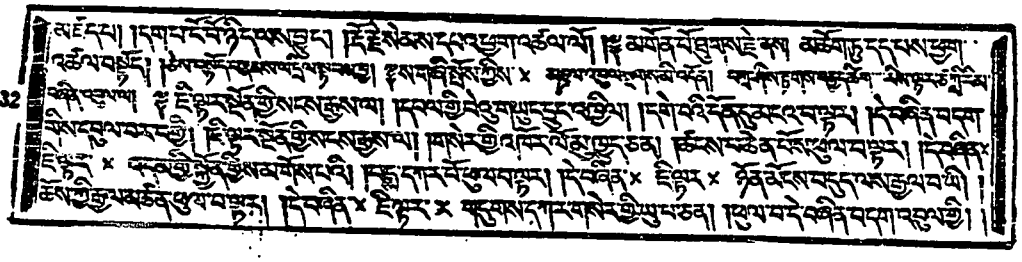

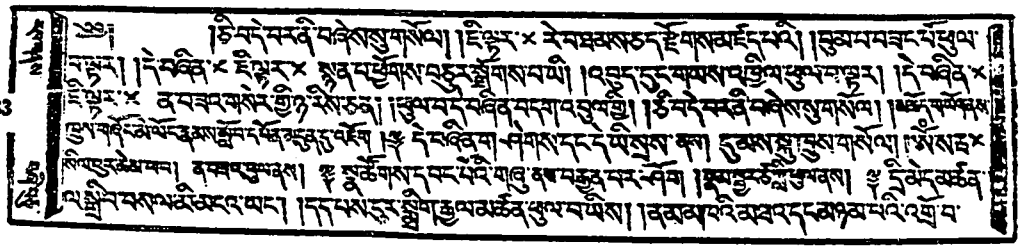

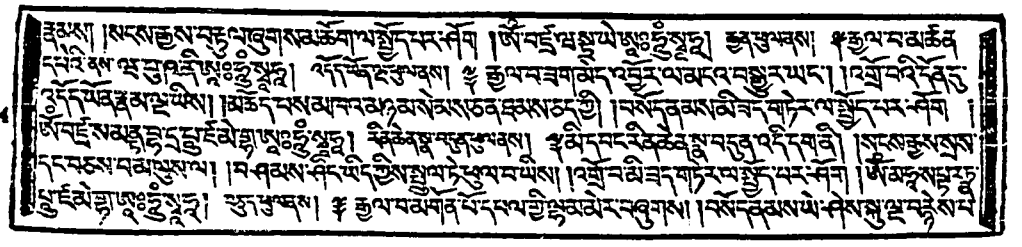

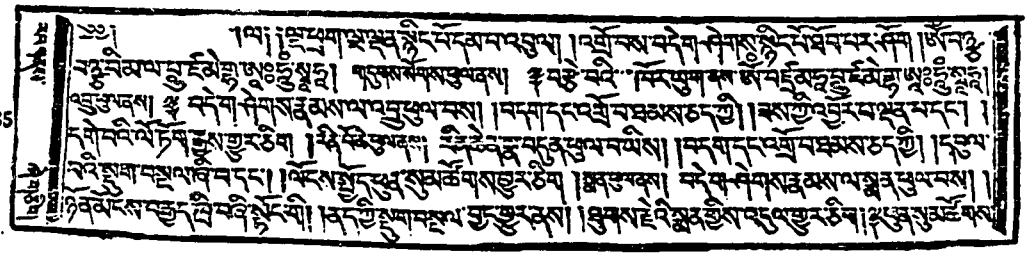

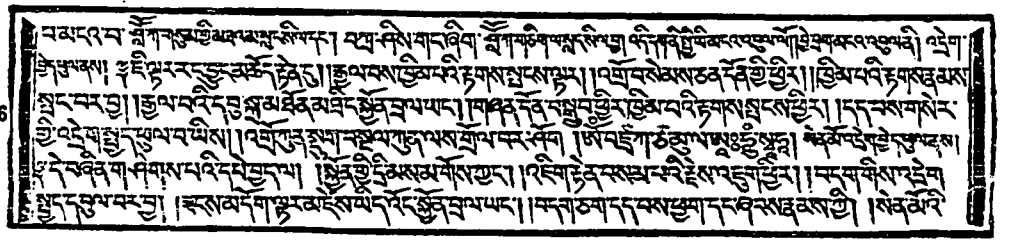

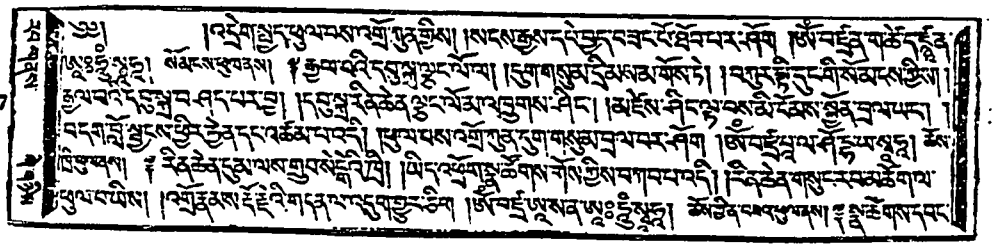

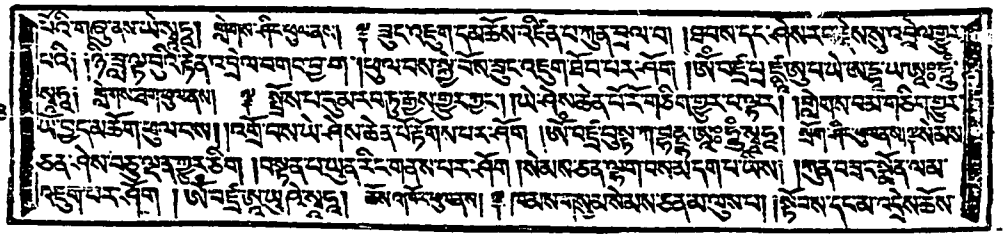

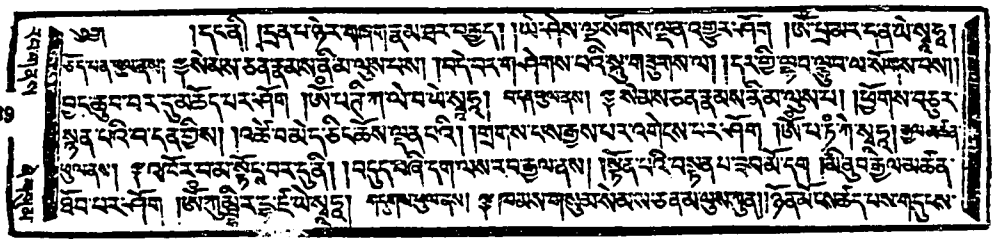

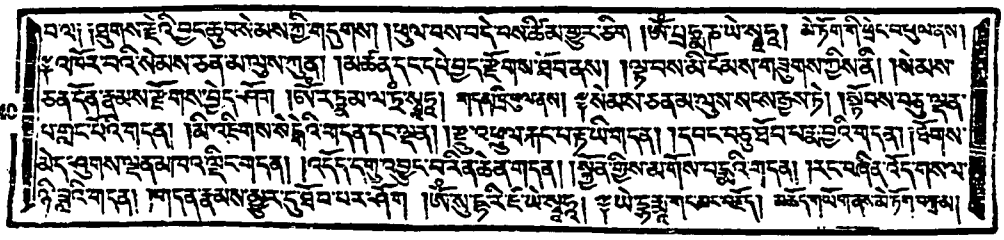

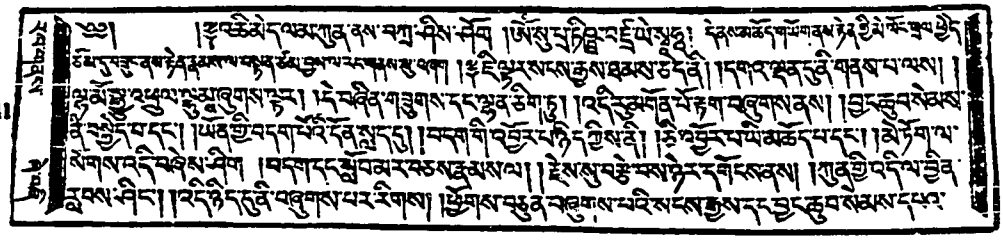

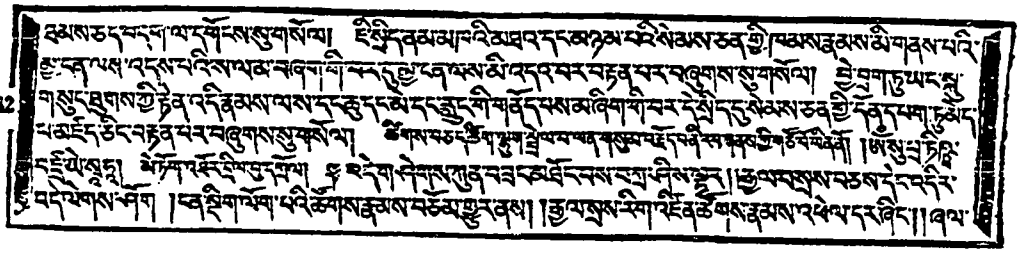

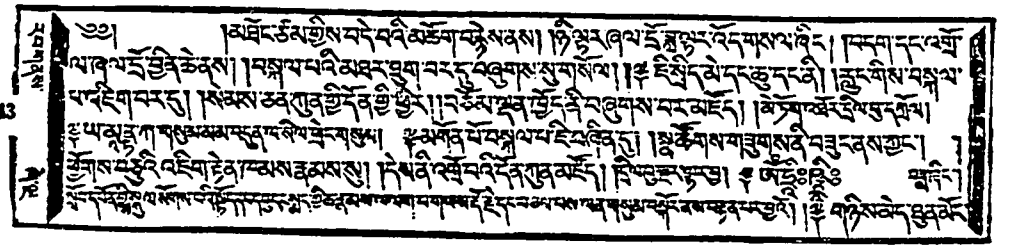

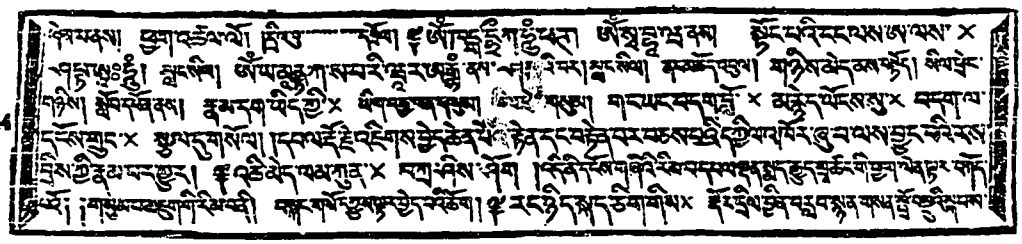

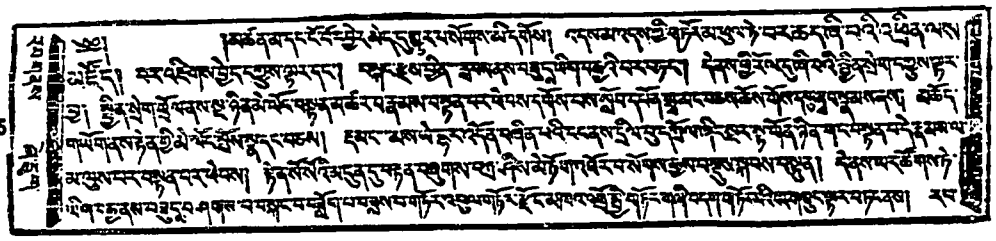

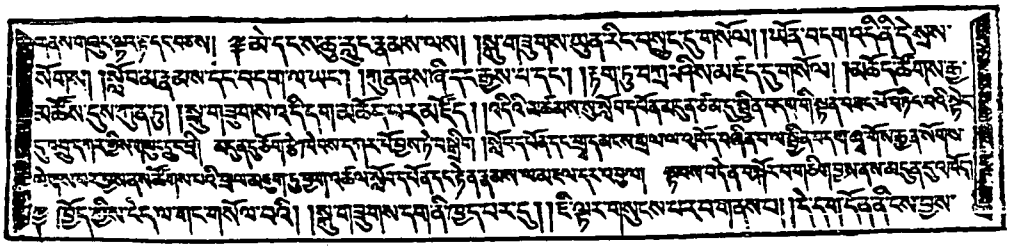

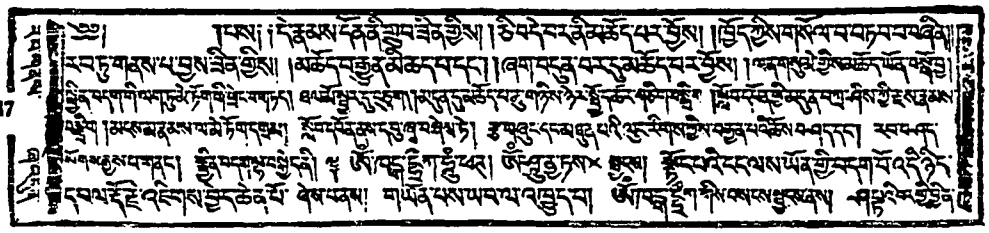

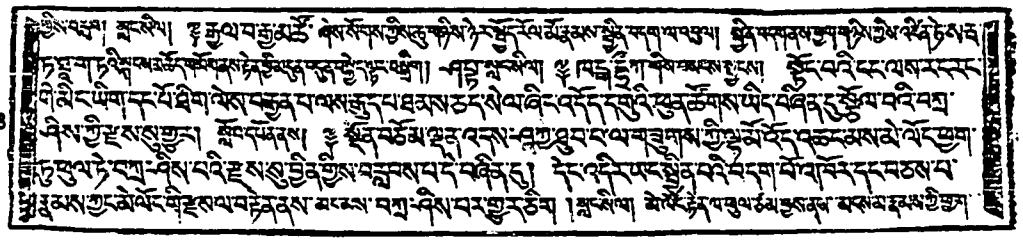

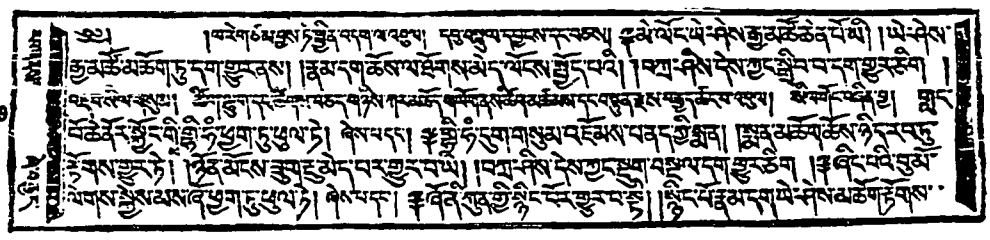

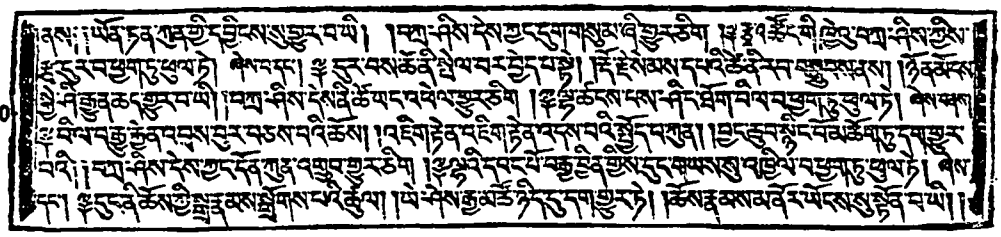

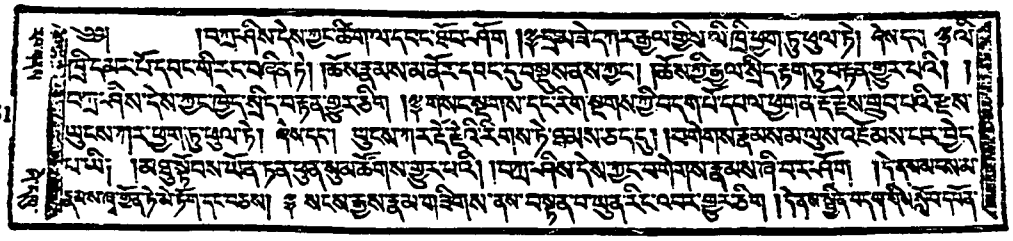

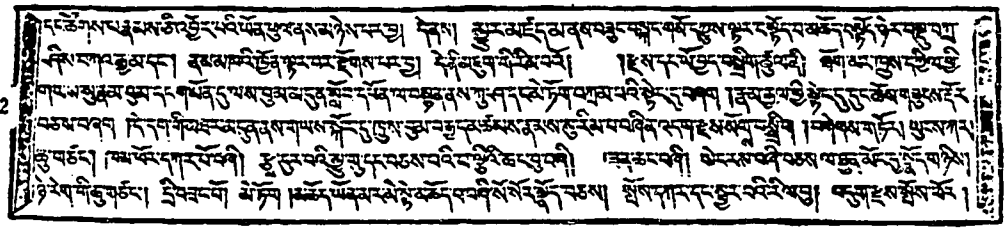

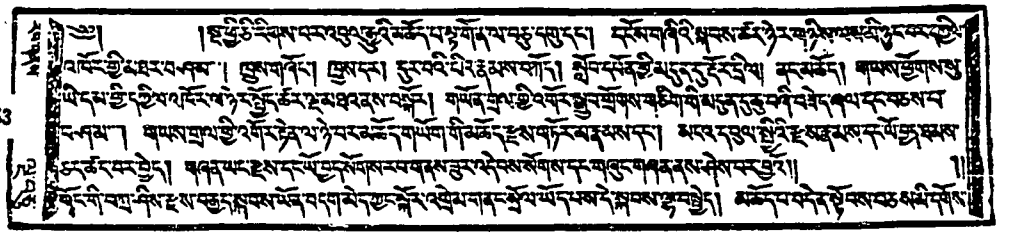

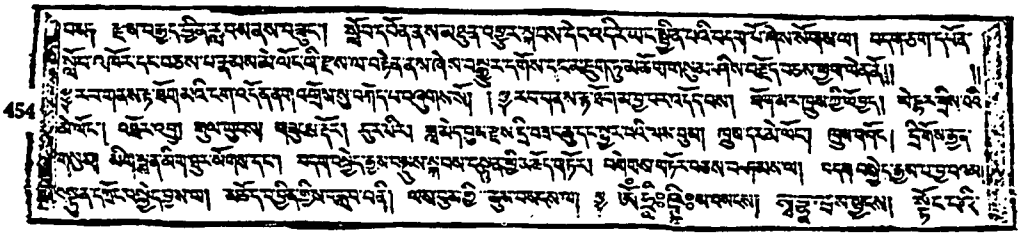

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# Abbreviations

Note: Unless otherwise is indicated, all references to Tibetan works are made to text found in the selective bibliography of Tibetan textual sources on consecration located in the appendix.

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BHSD Franklin Edgerton, Buddhist Hybrid Sanskrit Grammar and Dictionary (New Haven, 1953) [reprint: Delhi, 1985].

BP. Brag-phug Dge-bshes Dge-'dun-rin-chen

BS. Rgyal-ba'i bstan-srung-rnams-kyi gtor-chog bskang-gso cha-lag dang bcas-pa dam-can dgyes-pa'i sprin-phung (Tibetan Cultural Printing Press: Dharamsala, n.d.).

Copy B. Khri-byang Blo-bzang-ye-shes-bstan-'dzin-rgya-mtsho (1901-1981), "Dgon-gnas Stag-brag Bsam-gtan-gling-du rab-tu gnas-pa'i cho-ga dge-legs rgya-mtsho'i char-'bebs dpal-ldan Smad-rgyud-pa'i phyag-bzhes ltar mdzad rgyu nag-'gros-su bkod-pa." Collected Works (New Delhi, 1978) vol. 2, pp. 439-494.

D. 'Dul-'dzin Grags-pa-rgyal-mtshan (1374-1434), "Rab-gnas rgyas-ba'i zin-bris." Collected Works of Tsong-kha-pa (New Delhi, 1979) vol. 13, pp. 337-407.

DK. "Dpal Rdo-rje-'jigs-byed lha-bcu-gsum-ma'i bdag-bskyed/ bum-pa/ dbang-chog smon-shis dang bcas-pa." Dgon-gnas Stag-brag Bsam-gtan-gling-gi Phyag-bzhes Mdo-sngags Chos-spyod (New Delhi, 1975) vol. 3, pp. 79-191.

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J. Second part of DK. pp. 191-269.

K. Krang Dbyi-sun Bod Rgya Tshig-mdzod Chen-mo (Mi-rigs dpe-skrun-khang: Peking, 1985-6).

MW MW Monier Monier-Williams, Sir 1899/1976 Sanskrit-English Dictionary (reprinted: New Delhi 1976).

Mvy. Bon-Zo-Kan-Wa yon'yaku taiko Mahabuyuttopatti [Mahâvyutpatti]

ed. Sakaki Ryozaburo (Tokyo, 1965 [reprint of 1916 edition]).

P. Bla-ma'i Rnal-'byor dang/ Yi-dam Khag-gi Bdag-bskyed Sogs Zhal-'don Gces-btus (Tibetan Cultural Printing Press: Dharamsala, 1987).

PC Paṇ-chen Bla-ma I Blo-bzang-chos-kyi-rgyal-mtshan (1570-1662), "Rab-tu gnas-pa'i cho-ga lag-len-du dril-ba dge-legs rgya-mtsho'i char-'bebs." Collected Works (New Delhi, 1973) vol. 4, pp. 813-874.

R. Khri-byang Blo-bzang-ye-shes-bstan-'dzin-rgya-mtsho (1901-1981), "Dgon-gnas Stag-brag Bsam-gtan-gling-du rab-tu gnas-pa'i cho-ga dge-legs rgya-mtsho'i char-'bebs dang/ rab-gnas rta-thog-ma/ arg[h]a'i cho-ga bcas dpal-ldan Smad-rgyud-pa'i phyag-bzhes ltar mdzad rgyun nag-'gros-su bkod-pa." Dgon-gnas Stag-brag Bsam-gtan-gling-gi Phyag-bzhes Mdo-sngags Chos-spyod (New Delhi, 1975) vol. 3, pp. 355-469.

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SS.2 "Dpal Rdo-rje-'jigs-byed-kyi zhi rgyas dbang gsum-gyi sbyin-sreg-gi cho-ga." Dgon-gnas Stag-brag Bsam-gtan-gling-gi Phyag-bzhes Mdo-sngags Chos-spyod (New Delhi, 1975) vol. 3, pp. 271-320.

ZD Skyabs-'gro sogs zhal-'don phyogs-bsdus (Tibetan Cultural Printing Press: Dharamsala, 1987).

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